

A
GENERAL HISTORY
OF
NEGRO SLAVERY,
COLLECTED FROM THE MOST RESPECTABLE EVIDENCE
AND UNQUESTIONABLE AUTHORITIES

BY A LATE RESIDENT IN THE WEST INDIES.

“Slavery is so vile and miserable an estate of man; and so directly opposite to the generous temper and courage of our nation; that 'tis hardly to be conceived that an Englishman, much less a *gentleman* should plead for it.”
Locke, 2 Vol. p. 102.

“So I returned, and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.” *Eccles. 4.—1.*

“Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.” *Heb. 13.—2.*

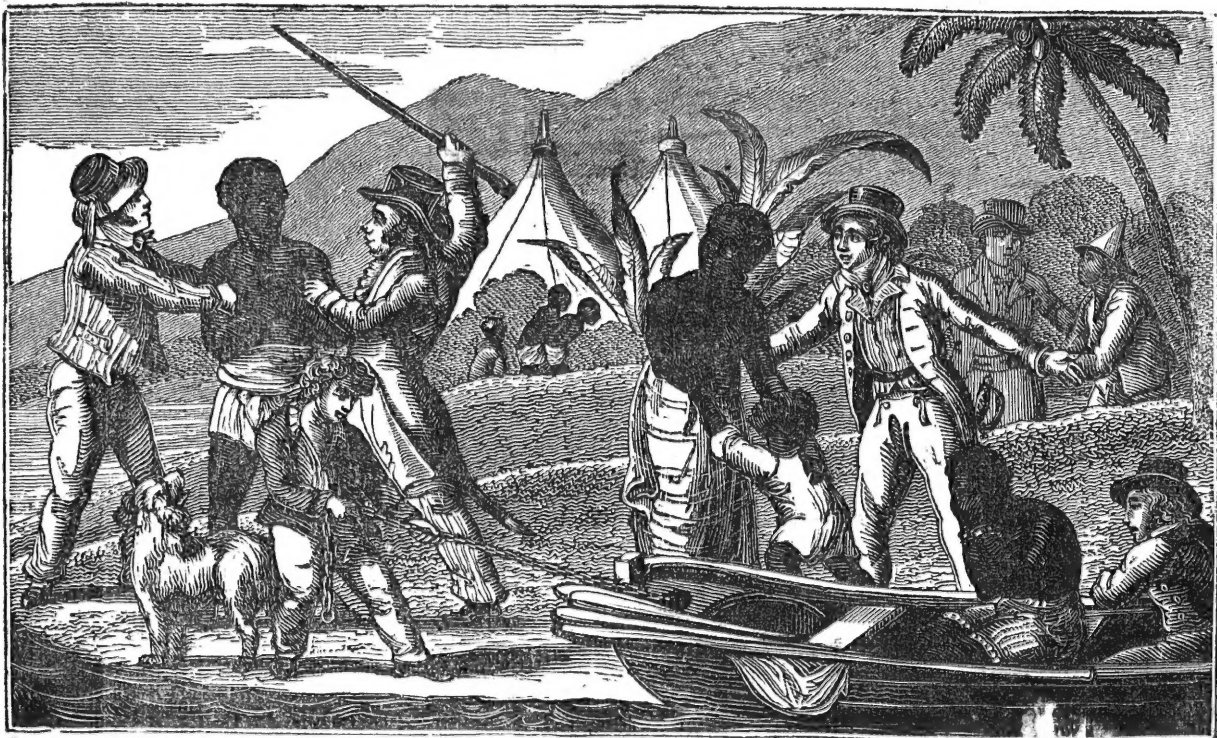
“I would not have a Slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold, have ever earned,
No: dear as freedom is,—and in my heart's
Just estimation priz'd above all price,—
I had much rather be myself the slave,
And wear the bonds, than fasten them on him.”
COWPER.

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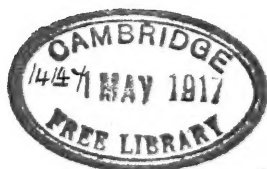


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THE
AUTHOR'S APOLOGY
TO THE
TEACHERS OF BRITISH YOUTH.

GENTLEMEN,

I HAVE long waited an opportunity to introduce the subject of Negro Slavery into schools ; but there being so many useful reading-books adapted to all classes, that I have feared it would be only intruding *to thrust*, as it were; anot her volume into your hands: but the subject I am aware will prove both new and interesting to youth. And having just completed for the use of my own school a small Vocabulary of Words which are every day upon our tongues, (in the spelling of which we find children more apt to err than in the spelling of any other words) I can but consider it a favourable opportunity to introduce into schools what I have so long ardently sought; and feeling as I do how much a small vocabulary *of the kind* is wanted, I the more freely submit both it and its companion to the notice of the world, willing to hope that the usefulness of the one, and the importance of the other, will meet general approbation.

I speak boldly, the subject of Negro Slavery is of importance, and especially calls forth, nay demands the attention of the teacher of British youth. It is a subject adapted to impress the minds of our young charge with a sacred regard to humanity, and an early abhorrence of every thing which has the appearance of

cruelty so natural to children, which we see every day in their treatment to horses, donkeys, dogs, cats, flies, birds, insects and other animals with which they have to do, or meet with by the way; and even towards their own school-fellows, the great boys domineering and tyrannizing over the little ones; and these, in their turn, taking advantage of others less than themselves.

The subject also I am aware will be very interesting to many persons, who, having read nothing more respecting Negro Slavery than what by chance they may have met with in a daily or weekly newspaper, yet know but little of the unspeakably brutish, inhuman, *unmanly and cowardly* tyranny of the French, Spanish, and Portuguese nations on the coast of Africa at the present moment, or of the every-day sufferings of the poor slaves as now exist in our British West Indian colonies, and in the islands of Bourbon, and Mauritius in the East. A system, founded in iniquity and blood, and maintained *alone* by the constant exercise of cruelty and oppression; but which would not stand another hour were these dogs of avarice (cruelty and oppression) to cease from worrying.

O** *** is it possible that a people boasting of freedom, and enjoying greater national privileges, and more Christian, moral, and domestic comforts and happiness than all the nations under heaven put together, can countenance for one moment, a system whose very tender mercies are cruel!—But blessed be God, the time is at hand, when the oppressor shall cease from troubling, and the weary be at rest.

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A
GENERAL HISTORY
OF
NEGRO SLAVERY.

"I am a Man and a Brother."



"He hath made of one blood all nations of men."

ACTS xvii. 26.



AN

ADDRESS

TO

PLANTERS & SLAVE PROPRIETORS.

IN addressing you, my Honoured Gentlemen, I beg leave to say that if in any of the following pages I may appear to have spoken too strongly, or too harshly, yet, in the language of praise, I cannot speak in terms of grateful acknowledgments, sufficiently high, to those gentlemen among you, who are the advocates of free labour, in preference to Slave-cultivation. But to those of you, Gentlemen, who do not see the propriety of this grand change, (which must ultimately be effected to substantiate your honour and profit, as well as to free you from the load of torment, to which a conscience undecided in honour of Almighty God, is perpetually subject) may I beg of you for a moment to forget your occupation in life, and consider the light in which you stand before God, as the professed followers of Christ and accountable creatures? If you do not really do this, I am aware it will be impossible for you to hearken to the voice of men or reason in the great trial, which, in the providence of God, you are called to encounter. I know

indeed, how to sympathise with you in the conflict in which you have to engage sooner or later, by the surrender of what you have hitherto considered to be your lawful right: still, though it be to pass through an ordeal, as by fire, it must be endured. Would you permit me to ask, what grounds have you for complaint?—is there any thing more required of you, than there was of the merchants and captains of the Slave-ships previous to the abolition? Would that legislature be just, which should forbid them the traffick of Slaves, and permit you to continue to claim a right of property in the children of your Slaves the moment they come into the world, as you would a beast? Consequently, in justice to the legislature, in justice to the *ci-devant* African Slave merchants, to yourselves, and the Negroes, and to the honour of the nation; the justice of both God and man demands a gradual, wise, and prudent emancipation of the Negro Slaves, which you are required *immediatety* to set about, if you have any concern for your everlasting interest and honour; or shortly you must do it, by the wise administration of justice in favour of your Slaves; or otherwise, both the legislature and legislators, are together unjust, having robbed the African Slave-merchant, by abolishing a trade so lucrative to the individuals employed in it. But this cannot be; it is impossible! Indeed, could there be any just or honourable claim on the children of slaves, surely our Government, which is ever awake to its own honour and emoluments, would have long ago taken the advantage of the children of their transported convicts. What claim, then, can you have to poor innocent children, for whom you never paid one farthing, and who, in the eyes of Almighty God, are as free born as yourselves? The case is very different between men and horses: the young of these, must of

necessity be taken care of by man, or perish ; and, according to Paley, are recompensed for their servitude by the trouble and expence of keeping ; but it is very different with regard to your Slaves, who, you know, would not serve you another moment but by constraint ; and would dance and sing for joy, at the sound of freedom.

It is a fact well worthy of notice, that there is no Church but the Church of Rome and the Established Church of England, that will suffer any of its *Members* to be Slave Proprietors. How disgraceful, then, to a country, whose glory and boast are in its civil and religious liberties, to have Slavery and violence, as it were, engraven upon the doors of the churches in her colonies.

But this is precisely the phylactery of the Reverend Mr. Bridges, the gross libeller of Mr. Wilberforce, and the defender of Slavery. Of all the worthy ministers in Jamaica, could there not be found one so well qualified for the Lord Bishop's domestic chaplain, as this Reverend Gentleman ? But here we presume that his Lordship was not acquainted with this leading trait of the Reverend Gentleman's character, when conferring this honour upon him ; as we have just cause to hope that both the Bishop of Jamaica and Barbadoes will maintain their high character, and in the cause of their Divine Master, will exercise their judicial authority in defence of both the civil and religious liberties of the Negro population. Indeed, in the appointments of these two Fathers of the Church in our Slave colonies, we can not avoid seeing the very finger of Almighty God, who, we are willing to foresee, is about to deliver his people from Egyptian Slavery, and the bondage of Sin and Satan ; to raise them from the de-

graded state of brutes, and to put them once more on an equality with their fellow-men: for the time is come, that Kings are to become our nursing fathers, and Queens our nursing mothers. Then shall the Ethiopian lift up his head, and the whole world shall see the Salvation of God.

But, as I said before, that as I know how to sympathise with the Honourable Gentlemen, in the trial which the emancipation of Slaves must be to those who have not considered the propriety of the measure; so I would now participate with them in the unspeakable, unmingled joy, which they must experience in the serious reflection, that, as vessels of honour in the hand of Almighty God, they may be the means of making happy so many thousands of their fellow-creatures, and in setting an example to the whole world, who would soon follow them. It is only because England has but in part done away the evil (as in the abolition of the Slave Trade, merely) that other powers ridicule the idea of our *mock-freedom*, and laugh at our pretensions to liberty, whilst our colonies abound with slaves.

O! would you my Honoured Sirs but for one moment lay to heart that admonition of our Blessed Lord, "Do unto all men, as you would that men should do unto you," and bring the case home to your own families, then would Slavery cease, and the reproach of our land would be taken away.

But if you will neither hearken to the WORD of GOD, to reason, nor to the voice of the nation, which is so far from diminishing aught of your wealth or honour, that its prayers are for your prosperity and glory, that you may live and reign as Kings over a *free* people, (but not over

Slaves) then, speaking to you with all plainness as fellow-men and Christians, (it matters little what we are besides) I have to say, that I will not retract one word of what I have said, whether it be applicable to an individual or a multitude. "Man is man, and man and Slavery ought not to co-exist, whether the power reside in a King, a Senate, a Council, a President, a Committee, or a Manager of Slaves. They ought never to give to any man, an arbitrary power over his fellow-creatures; wherever they do, there must be tyranny."

I know some will say, I am justified by the law; the law protects me in so doing. But can you say, that that law is holy, just, and good, and approved by Almighty God? Yes! and if the same law were to sanction *murder*, and a profit could be obtained by the murderers, it is doubtful if such a law would not find its advocates. The laws of men ought always to coincide with the laws of God, and to be governed by them; where they do not, that man bids defiance to his Maker, who, oppressing the poor and helpless, basely and cowardly seeks a covering for his shame, and claims protection under their unhallowed banners.

But I have now only to make one appeal, and that is, if any gentleman who is averse to the measure, can put his hand to his heart, and looking up to heaven, declare himself innocent before God, when he seizes upon the newly-born infants of his Slaves as he would the young of his cattle: *or*, if with equal solemnity he can say, I am not vile, when he shamefully exposes the persons of adults, of both sexes, in the exercise of the tremendous cart-whip; *or*, in appealing to the Almighty, can defend the cause of justice and humanity, and say, I have done that

which thou hast commanded me, though I compel my fellow-creatures to slave in continual fear, without wages; if any gentleman, I say, can conscientiously do this, then upon this ground also, may he say, that the Bible, the whole Word of God, is a mere delusion; and what is contrary to all human reason and human argument, must call good evil, and evil good. But I am prepared to say, that under whatever pretext the Slave-master may think to find a shelter, or with whatever colouring he may think to varnish the odious crime of oppression, *viewing death at a distance*; yet sure I am, that at the approach of death (and even now in secret) he will be constrained to confess, that Slavery is an evil—an evil, which in the retrospect to an oppressor will not bear a thought.

Gentlemen,

With the utmost deference and respect,

I remain,

Your very humble Servant,

P. B.

PREFACE.

My intention for introducing the subject of Negro Slavery into schools, is, to awaken the rising generation to a sense of duty towards their fellow-creatures—to excite them to pity—to urge them to compassion. And this I would do, by endeavouring to excite in the youthful mind, still capable of experiencing the most tender feelings for the unfortunate; an early concern for the welfare of the poor Negro, and a sympathy for the wretched Slave, not to be destroyed by time, nor all the temptations which the love of money, of pleasure, of luxury, and of ease, is capable of affording. To effect this, it shall be my business to shew, from the following painful and most affecting narrative, that our almost every repast, from the first hour we were born, has only been rendered palatable by that which is the production of the most bitter pains, miseries, and sufferings, which are possible for human beings to endure, viz. *West India Sugar*, which is wrung out for us by the hard earnings of the sweat, blood, and groans of the wretched slaves, under the discipline of the tremendous cart-whip; thousands of whom are now toiling to supply us for another and another year; while as it regards its supply in other countries, thousands more, just stolen away from all and every thing which is near and dear to them, are at this moment suffering indescribable miseries on their passage to the dreary lands of eternal slavery and despair. And to confirm this, I shall first lay before my young readers a sketch of the subject,

from a picturesque view of the several branches of the Slave Trade, as it is most pathetically described by Mr. Clarkson;—and, secondly, by way of further confirmation, shall relate some few facts as they exist at this day, both as it respects the manner in which the Slave-dealers obtain their victims; the indescribable sufferings of the poor Slave on his travels to the sea-coast from the interior; with the horrors of the Middle Passage, that is, the passage by sea between the Coast of Africa and the West Indies; and then close with a summary of their every-day treatment: praying, fervently, that the following relation may be a means of implanting in the youthful mind an utter abhorrence of every thing which is oppressive, cruel, and unjust, and of whatever is opposed to the Civil and Religious Liberties of this happy Land of boasted Freedom.

But it is on the prayers of the Church, ascending as in a volume before the throne of God, that we build our hopes; having confidence in the promises—that, if the Church is convinced, it is her duty to cry unto God to rescue our fellow-men from worse than Egyptian bondage: then we believe that the time is come that they are to be delivered; and, under these convictions, we feel it our duty to make as public as possible the sufferings of these our fellow-men; beseeching every Christian, both in private and public, to make this subject, with that of Missionary Labours and Bible Societies a subject of all their prayers. We would suggest also, that this subject may be considered especially in that part of our Church Liturgy, *for all prisoners and captives*;* and also

* One would almost suppose that this petition is omitted in the service of the West India churches; or if not, would wish to ask how the slave-masters reconcile their consciences to its object,—for it certainly includes *deliverance*.

at the Missionary prayer meetings, now so universally set on foot in different denominations; and thus make it a national concern. We shall not only then, not doubt, but shall feel a confidence in affirming that the time is come when these our fellow-men are to be freed from the tyranny of their oppressors.

It will be seen here, that, while human means are employed for the emancipation of the Slaves, it is expected that every well wisher to the poor Negro is looking up to God in prayer; for, without prayer, we are but like Samson shorn, weak as water; but with it (for therein our greatest strength lies), though a whole host come against us, "yet the moth shall eat them up. Behold, all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks ye have kindled. This shall ye have of mine hand, saith the Lord, ye shall lie down in sorrow."

But we would hope to avert judgment; and, while we supplicate the Almighty to bless the means adopted by the Anti-Slavery Society, let us learn to look unto Him as the Great First Cause, *without whom not a sparrow falls*. And if God turns the heart of kings as he turneth the rivers of water, I know of no policy so great in a people as that of praying for the prosperity of the king, and all those who sit at the helm of government, and are in authority over us.* However little we may lay this to heart, yet duly considering that the rise or fall of the nation, the happiness or misery of the people, greatly depends upon the goodness, the wisdom, and the judgment of the

* This, of course, the Church does whenever her members are assembled, but we fear too frequently without duly considering that under God her whole temporal comforts depend upon a good King and wise administration.

King, and a wise administration, how indispensably necessary is it for every individual to lift up his heart unto God, to grant unto the King, the Council, and the Parliament, wisdom and discretion, prudence, understanding, and judgment in all things; that so, by their authority, *as in the sight of God*, they may do all things well; to God's glory, and to His people's good; remembering that a good King and a wise administration make a happy people. And a throne established in righteousness, in this enlightened age, will never suffer the assumed right of a few individuals to be put in competition with the liberty of hundreds of thousands of its subjects: it is impossible! Man is man; and there is no respect of persons with God. At the times of ignorance, God winked at our national infirmities; but now, in this day of Gospel grace, for any man to usurp authority over another, and to lord and tyrannize over his fellow, as though he were a beast of burden, is a direct violation of the laws of God and man. But, for the sake of argument, we will ask this one question—*In a case where the laws of men are in direct opposition to the law of God*, whom are we to obey, God or man? O! Planter, thou art condemned out of thine own mouth! thou knowest the law of God is the law of kindness and of love, "To do unto all men as thou wouldst they should do unto thee, and to be merciful, even as thy Father which is in heaven is merciful;" and yet your thirst for wealth is so great, that, not satisfied with the labours of the parent Slave, you would claim the life of the children also. We wish you no ill, but every blessing which the world affords. Give Justice her due, and every Slave in the British dominions is at this moment free. Not that we are for a rash immediate emancipation, but, as Mr. Pitt says, that they may *immediately be relieved* from every thing that is harsh and severe.

With respect to the justice of the immediate emancipation of every Slave, were it possible, I will just shew that every Slave now living who was in the possession of the planters previous to the abolition which took place in 1807, has earned *more than three times* the value of his purchase ; for, allowing that every one of these, upon the average, cost 75*l.* and that, since each of them has earned no more than a bit (which is tenpence) a day, or five shillings per week then every one of these Slaves, at this *low rate* of earning cleared himself at the expiration of five years and ten months. And as to their laying claim to the children of these since the abolition, it is but to spit in the face of the nation. But I would now ask, according to the above statement, where is the loss of the planters, upon the supposition that a code was enforced this day to set at liberty every Slave in our colonies? And yet these planters (I should be sorry to mingle the good with the bad) have had the effrontery to demand of Government 18,000,000*l.* sterling, as a remuneration for the great loss they would sustain in the emancipation of their Slaves, the greater part of whom they never paid so much as one single farthing for, being born since the abolition. This, I repeat again, is to spit in the face of the nation, an insult to every man who calls himself an Englishman. When I reflect seriously on the character of a West India planter, the only decision I have yet been able to come at, is, that the planter must either think himself to be something more than man, or that a negro is a beast. O
 ** ***** ye would lay a burden of 64,000,000*l.* upon the shoulders of the nation, but ye will not so much as touch it with one of your fingers in the great cause of justice and humanity.

Thus seeing the planters are generally determined to treat the voice of the nation with contempt, let us seek redress.

where it is sure to be found—let us look up unto God, to turn the heart of the King and the Parliament to the attention of the Negro Slave: God has promised and He will perform. The emancipation of the Slave depends much, I might say altogether, upon your *unceasing* prayers: for means without prayer are vain. The eye of God is now upon the King and the Council, waiting only to direct them to the good of mankind in answer to your supplications. Why then so diffident in this part of our duty? Why forget for a moment that the very heavens, the goodness of God, are at your command, waiting only to shower down blessings upon the man. At the command of Joshua the sun and the moon stood still in the midst of the heavens: at the cry of Hezekiah the sun returned ten degrees, by which degrees it was gone down in the dial of Ahaz: at the prayer of Elijah it rained not upon the earth for three years and six months; and at his request the heavens gave rain, and the earth brought forth her fruit. These, it is true, were men of great faith and piety, and highly favoured by the Almighty; but still they were but men as we are. Their requests, *humanly speaking*, were both presumptuous and unreasonable; ours, are both agreeable and well-pleasing to God, who hath commanded us to ask whatsoever we will in the Name of our Blessed Lord, declaring that it shall be done unto us; how much, then, the life and liberty of the thousands of our brethren, for whom we are in duty bound to pray. Wherefore, then, Christian friends, let us make this a national concern; and, in the language of the prophet, give Him no rest till this great work be accomplished, which, like the kingdom of Heaven, is only to be taken by violence, by earnest prayer and supplication, with the use of means. Let every man then get him upon his watch-tower, cry unto the Lord, watch Providences, and wait patiently; though it tarry, yet it shall not

tarry, the time shall surely come when these our fellow-men shall be delivered with an Almighty arm from their cruel bondage, and by the Word and Spirit of our God from the slavery of sin and satan. Lay hold, then, on the promises, stand fast in the faith, be of good courage, quit you like men, be strong in the Lord and in the power of his might; and in the path of duty, fear not the faces of men, their jeers, their scoffs, nor their frowns—to bear the name of hypocrite and enthusiast in so glorious a cause, is worthy the admiration of angels; better to be an enthusiast, though a beggar, in such a cause, than to enjoy all the luxuries of the planter, and oppose it.—

“ I would not have a slave to till my ground,
 To carry me, to fan me while I sleep,
 And tremble when I wake, for all the wealth
 That sinews bought and sold, have ever earned.
 No : dear as freedom is,—and in my heart’s
 Just estimation priz’d above all price,—
 I had much rather be myself the slave,
 And wear the bonds, than fasten them on him.”

Hence, with the utmost deference, we take the liberty of submitting to the consideration of a free and enlightened people, the following propositions, praying that the spirit of the people may be revived, and that petitions *to the effect* may be seen pouring into Parliament from all parts of the kingdom. For my own part, as an individual, I feel constrained by the common bonds of humanity (putting religion out of the case), to say that it is a duty becoming every man to do the utmost of his power; *first*, to ameliorate the condition of the Slaves; and then, to do away the abominable system altogether. If the different *Churches* would but unite in the one common cause, the work is done. Let but professed Christians of the Established Church, the Catholics, with the great body of Dissenters, the Baptists, the Independents

the Methodists, the Quakers, &c. &c. convene meetings, and form corresponding committees with the Anti-Slavery Society, and the cause cannot fail. Here, I cannot but quote with emphasis the language of both prophet and apostle,—*‘If God be for us, what all are they that can be against us?’* And again, I appeal to the Churches of every denomination:—Is it not to you the poor Negro is looking? Yes! and it is to you that Almighty God is looking. For upon you He hath predetermined to confer this honour, and upon none else. It is a duty and privilege belonging to you which none can claim besides. Then why this apparent indifference towards your fellow-men, every one seeking his own welfare, regardless of a brother’s misery? It is true that every Christian minister is decidedly a friend to the cause of Negro Emancipation; but why this awful silence throughout the whole land? Would it be any thing new that the pulpit should be made an instrument of attack on Negro Slavery? Have not the greatest divines of every denomination reprobated the inhuman system in the cause of humanity, of religion, and of God! Has not the cause been patronized by the greatest Philosophers, Christians, and Divines that ever lived? Behold those bright luminaries, Fox and Pitt, the indefatigable Wilberforce, and the inimitable Clarkson, with all those bright ornaments, whose sentiments (at the end of our volume) merit to be handed down to posterity in letters of gold, inasmuch as they adorn the religion, the country, and the age, in which they live. These bright examples, methinks, are encouragement sufficient to all those who come after them to persevere in their steps in the cause of God, and the rights of our fellow-men.

Praying, then, that the emancipation of the Negro Slaves be *immediately* considered; that ministers may be guided to exhort their congregation on the subject—that the most

eminent and respectable inhabitants of every town in the kingdom, may be stirred up to take the lead in forming Committees in conjunction with the Anti-Slavery Society in London, and that every freeman and freeholder may be led to vote for those candidates only as their representatives in Parliament as shall promise to lift up their voices in favour of Negro emancipation; and encouraged by this hope, we humbly beg leave to submit the following proposition in behalf of the hundreds of thousands of our fellow-men in the British West Indian Colonies, who, it is *proved*, upon well-gulated established principles, *under a free constitution*, would be able to provide us with every article of colonial production, and with as much, or more, profit to the planter as they now do in a state of barbarous servitude; for the Assembly of Grenada have themselves acknowledged, and we have their own words for it, "*That though the Negroes are allowed the afternoon of only one day in the week, they will do as much work in that afternoon, when employed for their own benefit, as in the whole day when employed in the service of their master.*" Upon the ground, then, of common humanity, that every Negro Slave *ought to be free*,—upon the ground of justice, *that he may be freed without any detriment to the planter*, which we have shewn in words of their own confession. We submit the following propositions:—

1st. *That IMMEDIATELY the whip be laid aside.* An old lady (somewhat interested I presume) once told me, that to do this, the Negroes would only sulk with their elbows on their knees. As an antidote for this, we could refer to St. Paul's maxim, "If a man will not work, neither shall he eat."—Hunger, it is said, will tame a lion.—But I could almost ask by what power, or by what Scripture, did any man receive authority to lord it over another?

II.—*The IMMEDIATE emancipation of all infants and children to a certain age, twelve, fourteen or sixteen years, as might be done with safety, prudence and discretion: funds being provided for the support of those incapable of labour in a manner similar to our parish assessments, for the maintenance of the poor.*

This would diminish half the misery of the parent Slaves, who, although not allowed to hope for themselves, yet would so rejoice in their children, that their chains would hang lightly upon them. *By this one mean alone, Slavery would die a natural death.*

IV.—*That ministers, missionaries, schoolmasters, and proper persons be appointed to preach to, and exhort the Slaves in general a certain number of times a week (that time being allowed by their owners for the purpose) and, when, after a fair and deliberate trial they are proved to be duly qualified for their manumission, it should be given them. Thus, in due time, by a prudent and gradual emancipation, our nation, our colonies, would be purged from the foulest blot that ever stained the British annals, and when this is done, it will be the brightest gem that ever graced the British Crown.*

The question now remains, For the head of what mighty prince is this immortal diadem reserved? With respect to the *abolition* of Negro Slavery, it may be justly said that to the blessed memory of his late Majesty, that George III. has slain his thousands; and shall it not, in the glorious cause of *Negro Emancipation*, be said of his present Majesty, that George IV. has slain his ten thousands? which may God grant of his infinite mercy.

GENERAL HISTORY
OF
NEGRO SLAVERY.

CHAPTER I.

THE first subject for consideration, will be that of the nature of the evil belonging to the Slave-Trade. This may be seen by examining it in three points of view :—First, As it has been proved to arise on the continent of Africa in the course of reducing the inhabitants of it to slavery ;—Secondly, In the course of conveying them from thence to the lands or colonies of other nations ;—And, Thirdly, In continuing them there as slaves.

To see it as it has been shewn to arise in the first case, let us suppose ourselves on the continent just-mentioned.

* Well, then,—We are landed—we are already upon our travels—we have just passed through one forest—we are now come to a more open place, which indicates an approach to habitation. And what object is that, which first obtrudes itself upon our sight? Who is that wretched woman, whom we discover, under that noble tree, wringing her hands and beating her

breast, as if in the agonies of despair? Three days has she been there at intervals to look and to watch, and this is the fourth morning, and no tidings of her children yet. Beneath its spreading boughs they were accustomed to play.—But, alas! the savage man-stealer interrupted their playful mirth, and has taken them for ever from her sight.

But let us leave the cries of this unfortunate woman, and hasten into another district.—And what do we first see here? Who is he that just now started across the narrow pathway, as if afraid of a human face? What is that sudden rustling among the leaves? Why are those persons flying from our approach, and hiding themselves in yon darkest thicket? Behold, as we get into the plain, a deserted village! The rice field has been just trodden down around it. An aged man, venerable by his silver beard, lies wounded and dying near the threshold of his hut. War, suddenly instigated by avarice, has just visited the dwellings which we see. The old have been butchered, because unfit for slavery, and the young have been carried off, except such as have fallen in the conflict, or have escaped among the woods behind us.

But let us hasten from this cruel scene, which gives rise to so many melancholy reflections. Let us cross yon distant river, and enter into some new domain. But are we relieved even here from afflicting spectacles? Look at that immense crowd, which appears to be gathered in a ring. See the accused innocent in the middle. The ordeal of poisonous water has been

administered to him, as a test of his innocence or his guilt. He begins to be sick. Alas! yon mournful shriek of his relatives confirms that the loss of his freedom is now sealed.

And whither shall we go now? The night is approaching fast. Let us find some friendly hut, where sleep may make us forget for awhile the sorrows of the day. Behold a hospitable native ready to receive us at his door! Let us avail ourselves of his kindness. And now let us give ourselves to repose. But why, when our eyelids are but just closed, do we find ourselves thus suddenly awakened? What is the meaning of the noise around us, of the trampling of people's feet, of the rustling of the bow, the quiver, and the lance?

Let us rise up and inquire. Behold the inhabitants are all alarmed! A wakeful woman has shewn them yon distant column of smoke and blaze. The neighbouring village is on fire. The prince, unfaithful to the sacred duty of the protection of his subjects, has surrounded them. He is now burning their habitations, and seizing, as saleable booty, the fugitives from the flames.

Such, then, are some of the scenes that have been passing in Africa in consequence of the existence of the Slave-Trade; or such is the nature of the evil, as it has shewn itself in the first of the cases we have noticed. Let us now estimate it as it has been proved to exist in the second; or let us examine the state of unhappy Africans, reduced to Slavery in this manner, while on board the vessels which are to convey them across the ocean to other lands. And

here I must observe at once, that, as far, as this part of the evil is concerned, I am at a loss to describe it. Where shall I find words to express properly their sorrow, as arising from the reflection of being parted for ever from their friends, their relatives, and their country? Where shall I find language to paint in appropriate colours, the horror of mind brought on by thoughts of their future unknown destination, of which they can augur nothing but misery from all that they have yet seen? How shall I make known their situation, while labouring under painful disease, or while struggling in the suffocating holds of their prisons, like animals inclosed in an exhausted receiver? How shall I describe their feelings, as exposed to all the personal indignities, which lawless appetite or brutal passion may suggest? How shall I exhibit their sufferings, as determining to refuse sustenance and die; or as resolving to break their chains, and, disdaining to live as slaves, to punish their oppressors? How shall I give an idea of their agony, when under various punishments and tortures for their reputed crimes?*

Indeed, every part of this subject defies my powers, and I must therefore satisfy myself and the reader, with a general representation; or, in the words of a celebrated Member of Parliament, that "Never was so much human suffering condensed in so small a space."

I come now to the evil, as it has been proved to arise in the third case; or to consider the

* These will be more minutely described in the work as it proceeds.

situation of the unhappy victims of the trade, when their painful voyages are over, or after they have been landed upon the destined shores. And here we are to view them first under the degrading light of cattle. We are to see them examined, handled, selected, separated, and sold. Alas ! relatives are separated from relatives, as if, like cattle, they had no rational intellect, no power of feeling the nearness of relationship, nor sense of the duties belonging to the ties of life ! We are next to see them labouring, and this for the benefit of those to whom they are under no obligation, by any law, either natural or divine, to obey. We are to see them, if refusing the commands of their purchasers, however weary, or feeble, or indisposed, subject to corporal punishment ; and, if forcibly resisting them—to death. We are to see them in a state of general degradation and misery. The knowledge which their oppressors have of their own crime in having violated the rights of nature, and of the disposition of the injured to seek all opportunities of revenge, produces a fear which dictates to them the necessity of a system of treatment, by which they shall keep up a wide distinction between the two, and by which the noble feelings of the latter shall be kept down, and their spirits broken. We are to see them again subject to individual persecution, as anger, or malice, or any bad passion may suggest. Hence the whip—the chain—the iron collar. Hence the various modes of private torture, of which so many ac-

counts have been truly given. Nor can such horrible cruelties be discovered, so as to be made punishable, while the testimony of any number of the oppressed is invalid against the oppressors; however they may be offences against the laws. And, lastly, we are to see the innocent offsprings, against whose personal liberty the shadow of an argument cannot be advanced, inheriting all the miseries of their parents' lot.

The evil, then, as far as it has been hitherto viewed, presents to us in its three several departments a measure of human suffering not to be equalled—not to be calculated—not to be described.

CHAPTER II.

HAVING thus given the reader a general outline of this abominable, cruel, and wicked trade, from the pen of that unwearied and indefatigable friend of the Negro, Mr. Clarkson, I shall now proceed to give a more particular account in its several departments as we are informed from the same and other writers, who were either eye-witnesses to the facts, or who received them from undeniable authority. And, first—To shew the manner in which the poor victims are obtained we proceed as follows:—As soon as the slave-ships arrive, armed parties are regularly sent out in the evening to scour the country, while others proceed up the rivers in

canoes till they approach a village, when they conceal themselves under the bushes which lie upon the banks. In this position they remain during day-light, and at night go up to it armed, and seize all the inhabitants, men, women, and children, as they find them in their huts, and are not able to escape. They then pinion their arms behind, and drive them (as shewn in the frontispiece) before them to the canoes, when they are secured back to back, or hand and foot, and conveyed down to the slave-ships. But there are other equally and much more destructive and cruel methods of obtaining the Slaves, and, if possible, infinitely more wicked ; which is that of the Slave captains exciting the peaceable inhabitants to war by presents of brandy and gunpowder ; we say peaceable, because it is an acknowledged fact that it is the practice of the Slave-merchants to try to intoxicate the African kings, in order to turn them to their purpose. A particular instance occurred in the evidence of a prince, who, when sober, resisted their wishes ; but, in the moment of inebriety, he gave the word for war, attacked the next village, and sold the inhabitants to the merchants.

Sometimes Slaves are acquired by virtue of a (fancied) right of empire in the prince. In this case, he considers his villages as so many parks, or reservoirs, stocked for his own luxury or use. When the Black-broker tempts him with his merchandize, and he is not sufficiently furnished by other means, he seizes certain villagers, who are put into chains, and led, whole families to-

gether, to the ships. This is particularly the case with the king of Dahomy; but in other parts of the country the mode of seizing is a little varied. The king goes with his guards to one of his villages in the night; he surrounds it, and sets it on fire; the poor villagers, flying in consternation from the flames, fall into the hands of their tyrant. A single instance of which we quote from the 'Church Missionary Magazine' for October last:—

The writer says, "I write it not for its singularity, for similar events take place, perhaps, every month in the year; but it has fallen under my own observation, and I can vouch for its authenticity."

King Boatswain, our most powerful supporter and steady friend among the natives (so he has uniformly shewn himself), received a quantity of goods on trust from a French Slaver, for which he stipulated to pay *young* Slaves. He makes it a point of honour to be punctual to his engagements. The time was at hand when he expected the return of the Slaver. He had not the Slaves. Looking around on the peaceable tribes about him for his victims, he singled out the Queahs, a small agricultural people, of most inoffensive character. His warriors were skilfully distributed to the different hamlets; and, making a simultaneous assault on the sleeping occupants, in the dead of the night, accomplished, without difficulty or resistance, in one hour, the annihilation of the whole tribe. *Every adult, man and woman, was murdered—every hut fired! very young children, generally shared the fate of their parents. The*

boys and girls alone were reserved to pay the Frenchman."

Accounts concur in stating the proportion of men destroyed in these expeditions, to that of Slaves actually sold as *ten* to one. Nay, in some of these wars, the victors have been so incensed at the resistance they have found, that their spirit of *vengeance* has entirely prevailed over their *avarice*, and, though they have engaged in the conflict for the express purpose of procuring Slaves, they have been known to murder every individual, without discrimination either of age or sex.

A third mode of obtaining Slaves is kidnapping. Slave-hunters, &c. consisting of the natives, are employed in the inland country to kidnap the unwary. They lie in wait frequently in the rice fields, to carry off all such, as may be stationed there for the purpose of driving the birds from the grain. They lie in wait also at the springs of water, to which the natives resort to quench their thirst, and in thickets by the sides of creeks, to fall upon those solitary beings who fish there either for amusement or for food: but their principal station is in the long grass, by the side of particular path-ways, which are cut from one village to another, from which they spring out upon their prey, and secure it. From an instance or two of this kind which we shall relate, we may easily infer the frequency of the practice.

Mr. Falconbridge, agent to the Company, sitting one evening in Sierra Leone, heard a shout, and immediately afterwards the report of a gun.

Fearing an attack, he armed forty of the settlers, and rushed with them to the place from whence the noise came. He found a poor wretch, who had been crossing from a neighbouring village, in the possession of a party of kidnappers, who were tying his hands. Mr. Falconbridge, however, dared not rescue him, lest, in the defenceless state of his own town, retaliation might be made upon him.

At another time a young woman, living half a mile off, was sold, without any criminal charge, to one of the slave-ships. She was well acquainted with the agent's wife, and had been with her only the day before. Her cries were heard, but it was impossible to relieve her.

At another time a young lad, one of the free settlers who went from England, was caught by a neighbouring chief, as he was straggling alone from home, and sold for a Slave. The pretext was, that some one in the town of Sierra Leone had committed an offence. Hence the first person belonging to it, who could be seized, was to be sold by way of retaliation. This seems to be a common method of taking revenge; and Loyer affirms, that "the king of Sain, on the least pretence, sells his subjects for European goods. He is so tyrannically severe, that he makes a whole village responsible for the fault of one inhabitant, and on the least offence sells them all for Slaves."

A Black-trader had kidnapped a girl and sold her; but he was presently afterwards kidnapped and sold himself; and when he asked the captain who bought him, "What! you buy

me, who am a great trader?" the only answer was, "Yes, I will buy you, or her, or any body else, provided any one will sell you;" and accordingly both the trader and the girl were carried to the West Indies and sold for slaves. In this it appears to be an acknowledged axiom, that every person who offered a slave for sale, had a right to sell him, however fraudulently he might have obtained him. "It would have stopped my trade," said one of the slave-captains, "to have asked the broker how he came by the person he was offering for sale."—"We always suppose," said another, "the broker has a right to sell the person he offers us."—"I never heard of such a question being asked," said a third; "a man would be thought a fool who should put such a question."

And to shew to what an extent of wickedness this traffick in human flesh is carried, the same respectable evidence informs us of a son having sold his own father, for whom he obtained a considerable price: for, as the father was rich in domestic Slaves, it was not doubted that he would offer largely for his ransom. The old man accordingly gave twenty-two of these in exchange for himself. The rest, however, being from that time filled with apprehensions of being on some ground or other sold to the slave-ships, fled to the mountains of Sierra Leone, where they now dragged on a miserable existence. The son himself was sold in his turn, soon after. In short, the whole of that unhappy peninsula, we learn, from eye-witnesses, has been desolated by the trade in

slaves. Towns were seen standing without inhabitants all over the coast ; in several of which the agent of the Company had been. There was nothing but distrust among the inhabitants. Every one, if he stirred from home, felt himself obliged to be armed.

The fourth mode of obtaining Slaves is by crimes committed or imputed, in which case, the whole course of justice is so perverted, as to become a fertile source of supply to this inhuman traffick. Since this trade has been used, all punishments have been changed into Slavery, and there being an advantage in such condemnation, (the judge even having a profit on the conviction,) they strain the crimes very hard in order to get the benefit of selling the criminal. So that not only murder, theft, and adultery, are punished by selling the criminal for a Slave, but also every trifling, and even alleged offences are punished in the same manner.

New distinctions have also been made in crimes, that additional punishments might follow. The offender, in one instance, forfeits his own freedom ; in a second, that of the male part of his family, together with his own ; in a third, the whole family suffer ; and in a fourth, the relations of the offender, as far as they can be traced. And thus many thousands of innocent persons have been consigned to slavery.

The offence next alleged is witchcraft, which is also punished with slavery. What a reproach to lend ourselves to this superstition ! Yes, we stood by ; we heard the trial ; and we

knew the crime to be impossible, and that the accused must be innocent, but we waited in patient silence for his condemnation; and then bought the wretched convict, with all his family, whom for the benefit of Africa, we carried away also into perpetual slavery.

And to shew that Europeans themselves also are guilty of perpretrating many acts of violence, we will just relate an instance or two. The captain of an English vessel, lying in the river Cameroons, sent his boat with three sailors and a slave to get water. A black trader seized the latter, and took him away. He alleged in his defence, that the captain owed him goods to a greater amount than the value of the slave, and that he would not pay him. This being told on board, the captain and a part of the crew, who were compelled to blacken their naked bodies, that they might appear like the natives, went on shore at midnight, armed with muskets and cutlasses. They fired on the trader's dwelling, and killed three of his children on the spot. The trader, being badly wounded, died while they were dragging him to the boat; and his wife, being wounded also, died in half an hour after she was on board the ship.

In another instance, the captains of six British vessels anchored off the town of Calabar, thinking that the natives asked too much for their slaves, held a consultation how they should proceed; and agreed to fire upon the town, unless their own terms were complied with. On a certain evening they notified their determination to the traders; and told them, that, if they con-

tinued obstinate, they would put it into execution the next morning. In this they kept their word. They brought sixty-six guns to bear upon the town, and fired upon it for three hours. Not a shot was returned. A canoe then went off to offer terms of accommodation. The parties, however, not agreeing, the firing recommenced; more damage was done; and the natives were forced into submission. There were no certain accounts of their loss. Report said that fifty were killed; but some were seen lying badly wounded, and others in the agonies of death, by those who went afterwards on shore.

In short, by evidence delivered before a select Committee of the House of Commons, which not one of the persons concerned in the odious trade was able to confute, it appears that the artless inhabitants of Africa were stolen from their country by the *iron-hearted slave-dealers*, who, without any regard to justice, made use of every species of bribes, lies, and false accusations, to get the inoffensive people into their ships. And, as we have shewn, by intoxicating liquors, threatenings, and often by force, the captains of the slave-ships, when they could not steal them, have induced the kings to seize and sell their subjects, and individuals each other, while they have excited the nations to make war on each other, that the prisoners on both sides might be purchased for slaves. This seems to be the most common method of procuring them, and a method not pretended to be a secret.

The same *evidence* proved beyond contradiction, that thousands of the Negroes were murdered in attempting to preserve their liberty in their own land, and, as we have shewn, their towns burned, their country laid waste, and the survivors reduced to the most deplorable situation, and the most horrid tortures that ever were inflicted on human beings.

CHAPTER III.

HAVING thus shewn the manner in which the Slaves are generally obtained, we now proceed in the second place to give the reader an outline of their sufferings on the journey from the Interior down to the Sea Coasts, a distance frequently of some thousand miles, and which, according to negro calculation, they are sometimes, three, four, and five moons (or months) accomplishing.

Major Gray, whose “*Travels in Western Africa*,” when in command of the Expedition for exploring the Interior, draws a most affecting picture of the miseries occasioned by the Slave Trade. The Kaartans, very far up the Senegal, had attacked their neighbours, the inhabitants of Bondoo.

Major Gray says—They had made 107 prisoners, chiefly women and children. Many of these unfortunate beings were known to me. The men were tied in pairs by the necks, their hands secured behind their backs—the women

by their necks only ; but their hands were not left free from any sense of feeling for them, but in order to enable them to balance the immense loads of corn or rice, which they were forced to carry on their heads, and the children (who were unable to walk) on their backs.

Major Gray, accompanying the Kaartans, adds—I had an opportunity of witnessing the sufferings to which the new made Slaves are subjected in their first state of bondage. They were hurried along, tied as I before stated, at a pace little short of running, to enable them to keep up with the horsemen, who drove them on as Smithfield-drovers do fatigued bullocks. Many of the women were old, and by no means able to endure such treatment. One, in particular, would not have failed to excite the tenderest feelings of compassion in the breast of any, save a savage African : she was at least sixty years old, in the most miserable state of emaciation and debility, nearly doubled together, and with difficulty dragging her tottering limbs along. All this did not prevent her inhuman captor from making her carry a heavy load of water : while, with a rope about her neck, he drove her before his horse ; and whenever she shewed the least inclination to stop, he beat her in a most unmerciful manner with a stick.

I endeavoured to purchase from Garron (the Kaarton Chief) the freedom of the poor old woman ; but, although I told him to fix his own price, I could not induce him to comply. He told me that nothing could be disposed of be-

fore the King had seen all that was taken. I, to no purpose, represented to him the more than probability of this poor creature's falling a victim to the hardships which she must undergo before she could reach Kaarta. Those savages only ridiculed my compassion, and asked me if I was gratified in seeing the people of Bondoo thus punished: my reply in the negative only excited their laughter, and drew a remark from Garron, "that people so sensible to the sufferings of their enemies could not be good warriors." Alas! what an error! and what consequent scenes of distress and misery!

Of a subsequent day's toil, Major Gray says—The sufferings of the poor Slaves during a march of nearly eight hours, partly under an excessively hot sun and east wind, heavily laden with water, of which they were allowed to drink but very sparingly, and travelling bare-foot on a hard and broken soil covered with long dried reeds, and thorny underwood, may be more easily felt than described.

One young woman, who had (for the first time) become a mother two days only before she was taken, and whose child, being thought by her captor too young to be worth saving, was thrown by the monster into the burning hut from which the flames had just obliged the mother to retreat, suffered so much from the swollen state of her bosom, that her groans might be heard at the distance of some hundred yards, when, refusing to go on, she implored her fiend-like captor to put an end to her existence: but that would have been too great a sacrifice to

humanity ; and a few blows with a leathern horse-fetter soon made the wretched victim move again.

A man, also laid down ; and neither blows, entreaties, nor threats of death could induce him to move. He was thrown across a horse, with his face down ; and, with his hands and feet tied together under the animal's chest, was carried along for some distance : this position, however, soon caused difficulty of breathing, and almost suffocation ; which would certainly soon have ended his miserable existence, had they not placed him in a more easy position, by allowing him to ride sitting upright ; but he was so exhausted, that, to keep him on the horse, it was necessary to have him supported by a man on each side. Never did I witness, nor indeed did I think it possible, that a human being could endure such tortures as were inflicted on this man.

I did not see the old woman, nor could I ascertain what was become of her.

*At a later period he adds—*The sufferings of the prisoners presented scenes of distress, which I am incapable of painting in their true colours. The women and children, all nearly naked, and carrying heavy loads, were tied together by the neck, and hurried along over a rough stony path that cut their feet in a dreadful manner. There were a great number of children, who, from their tender years, were unable to walk, and were carried, some on the prisoner's backs, and others on horseback behind their captors, who, to prevent their falling off, tied them to

the back part of the saddle with a rope made from the bark of the baobab, which was so hard and rough that it cut the back and the sides of the poor little innocent babes so as to draw the blood.—This, however, was only a secondary state of the sufferings endured by these children, when compared to the dreadfully blistered and chafed state of their seats, from constant jolting on the bare back of the horse; seldom going slower than a trot or a smart amble; and not unfrequently driven at full speed for a few yards, and pulled up short. On these occasions it was to me a matter of astonishment, how the child could support the strokes which it must have received from the back of the saddle, which, from its form, came in contact with the child's stomach.

Thus much for a *foretaste* of Slavery.

CHAPTER IV.

HITHERTO we have been the painful spectators of beholding children kidnapped and stolen away from their parents—the parents for alleged or imputed crimes, and even for the most trifling offences, condemned to perpetual slavery—the Slave-captain, like an inhuman ruffian, proffering his services as finisher of the law to Africa.—We have also beheld villages in flames, and whole towns desolated, and the wretched inhabitants rushing from their huts into the hands of merciless barbarians.—And these have

we accompanied the victors and the vanquished a march of some moons* from the interior down to the sea coast, beholding the almost incredible barbarity of the one; and the indescribable miseries of the other.—Language is insufficient to paint the inhuman scene! and on whom shall we! can we! are we to vent our utter indignation? Upon whom but the bloody traders who have been the means of transporting no less than 80,000 Africans *annually* from their native country, and out of these 22,000 were brought to our islands in the West Indies, and of them 2,300 died. What an aggravation of human misery is here! so many thousands of our fellow creatures not only robbed of fathers, mothers, husbands, wives, but separated for ever from their native land, and sold away to cruel task-masters, for whom to slave under the tyranny of the tremendous cart whip, until death,† as a welcome friend, knocks off the galling chains,

* This is according to Negro calculation.

† “ Lo, the poor Indian! whose untutor’d mind
 “ Sees God in clouds, and hears him in the wind;
 “ His soul proud science never taught to stray
 “ Far as the solar walk, or milky way;
 “ Yet simple nature to his hope has giv’n,
 “ Behind the cloud top’d hill an humbler heav’n;
 “ Some safer world in depth of woods embrac’d,
 “ Some happier island in the wat’ry waste,
 “ Where slaves once more their native land behold,
 “ No fiends torment, nor Christians thirst for gold,
 “ To be,---contents his natural desire,
 “ He asks no Angel’s wing, no Seraph’s fire:
 “ But thinks, admitted to that equal sky,
 “ His faithful dog shall bear him company.”

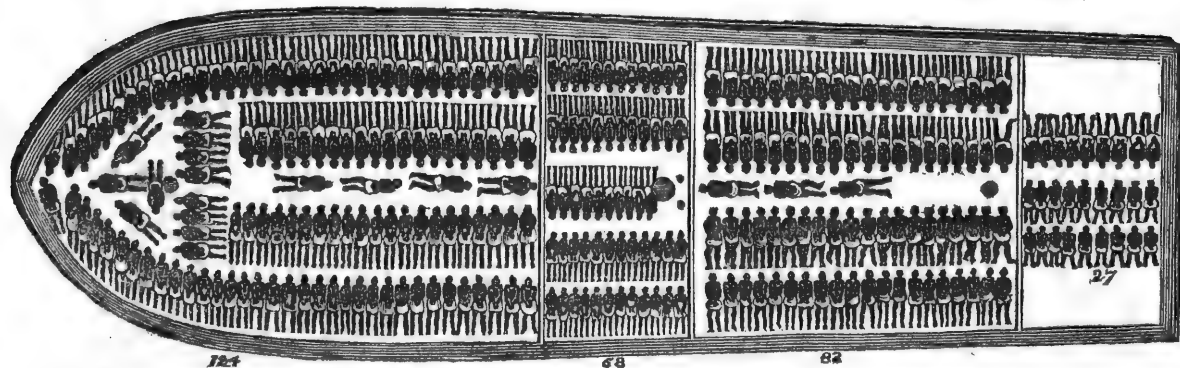
snatches them from the tyranny of their oppressors, and conveys them out of the reach of the tyrant's lash, beyond the utmost bounds of the everlasting hills, where the destitute find a home, the oppressed a friend, the widow a husband, and the fatherless a father; and God shall wipe away all tears from their eyes, when there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away, and the oppressor and the man-stealer shall haunt them no more.

But having arrived at the end of our journey, our readers will now begin to anticipate a favourable change, and our poor sufferers from the kindness they witnessed in the interference of Major Gray in behalf of the old woman, (now they have got out of the hands of the savages into the hands of *Christians*) can but anticipate somewhat more auspicious treatment. But alas, how are they deceived! from the hands of African barbarians, they have got into the hands of European monsters, for as Mr. Wilberforce very justly observes in his speech in the House of Commons, the most wretched part of the whole subject is yet to come. A description of their conveyance says he, is impossible. So much misery, condensed in so little room, was more than the human imagination had ever before conceived. Think only of six hundred persons linked together, trying to get rid of each other, crammed in a close vessel, with every object that was nauseous and disgusting, diseased, and struggling with all the varieties of wretch-

edness. It seems impossible to add any thing more to human misery.

Every slave, whatever his size might be, previous to the regulation, was found to have only five feet six inches in length, and sixteen inches in breadth, to lie in ; and the floor of the ship was covered with bodies stowed or packed according to this allowance. And even after the regulation took place, their bodies not only touched each other, but many of them had not room to sit upright, for when every deduction has been made, the height above the platform, and below it, was not more than two feet seven inches ; and the average height of nine vessels (measured by Captain Parry) from the floor to the ceiling, was only five feet two inches. How dreadful then must have been the situation of those slaves immediately under the beam, especially in small shallow vessels, where the slaves had not two feet in height above or below the platforms, which, it is to be observed, were broad flat shelves, between the ceiling and the floor, on which the slaves were also stowed. And the room these unhappy beings were allowed even by *our Legislature*, appears from a *Summary View* of the Evidence, according to a pretty accurate calculation, to be about the proportion of 400 persons in a space of nineteen feet each way, which is, for a grown person, sixteen inches each in width, two feet seven inches in height, and five feet eleven inches in length ; or, as Mr. Falconbridge properly describes it, *not so much room as a man has in his coffin*.—See Plate.

THE REPRESENTATION OF THE FLOOR OR DECK OF A SLAVE-SHIP,



On which were crammed 292 human beings ; the Men in the space of 6 ft. by 16 in. and the Women of 5 ft. by 16 in. hand-cuffed and shackled, the right leg of the one to the left leg of the other, down to the ring-bolts of the deck ; and in this position the vessel was allowed to have sufficient room to carry 450 slaves *comfortable*. How comfortable then must they have lain in a former voyage, when this same ship stowed *six hundred and nine* ! in which case a full-grown slave had not quite so much room as a corpse has in its coffin ; and in this situation (with the exception of the short time they were brought upon deck daily to be exercised) they were confined from six weeks to six months, with only two scanty meals of English horse-beans, and a pint of water a-day.

In the picture before us, we have represented the plan and section of a slave-ship (the Brooks), which was designed to give the spectator an idea of the sufferings of the Middle Passage, and this so familiarly, that he might instantly pronounce upon the miseries experienced there. And this representation must be allowed to be a very favorable one; for allowing to every man six feet by sixteen inches, to every woman five feet by sixteen inches, to every boy five feet by fourteen inches, and to every girl four feet six inches by one foot, this vessel could carry 450 slaves; and according to this statement, we see in the plate 292 stowed on one deck or floor of the ship, which are as many, to all appearance, as she can possibly cram, allowing to every slave merely *coffin-room*. How miserable then must have been the condition of the slaves in this vessel in a former voyage, when it was proved that she carried *six hundred and nine, or, one hundred and fifty-nine more*, in the same space. Such cramming of human beings together, by the erection of extra platforms, &c. readily accounts for the number of deaths which take place on board these floating butcheries. But, Mr. Clarkson has given the dimensions of two small vessels, which cleared out in this trade; the one of 25 tons, in which seventy slaves were to be stowed, in which case a grown person must sit down all the voyage, and contract his limbs within the narrow limits of three square feet. In the other vessel of eleven tons, in which thirty slaves were to be stowed, the whole height from the

keel to the beam was but five feet eight inches, three feet of which were occupied by ballast, cargo and provision ; so that two feet eight inches remained only as the height between the decks. Hence, each slave would have only four square feet to sit in ; and, when in this posture, his head, if he were a full grown person, would touch the ceiling or upper deck. What wonder then at the evidence of Mr. Isaac Wilson, surgeon of a Guineaman, who proved, that in the ship in which he sailed, of three hundred and seventy tons, which stowed six hundred and two slaves, *that one hundred and fifty of this number died*. And, of three or four other vessels in company with her, and which belonged to the same owners. One of these stowed four hundred and fifty slaves, *and buried two hundred*. Another stowed four hundred and sixty-six, *and buried seventy-three*. Another five hundred and forty-six, *and buried one hundred and fifty-eight*. And from the four together, *after the landing of their cargoes, two hundred and twenty died*. He fell in with another vessel, which *had lost three hundred and sixty-two* ; but the number which had been bought, was not specified. Now, if to these actual deaths, during and immediately after the voyage, we were to add the subsequent loss in the seasoning, and to consider that this would be greater than ordinary, in cargoes which were landed in such a sickly state, we should find a mortality, which, if it were only general for a few months, would entirely depopulate the globe.

The fact is, as we are informed by the same respectable evidence, (the surgeon of the ship) that most of the slaves appeared to labour under a fixed dejection and melancholy, interrupted now and then by lamentations and plaintive songs, expressive of their concern for the loss of their relations and friends and native country; so powerfully did this operate, that they attempted various ways of destroying themselves; some endeavoured to drown themselves, and three actually effected it on board the ship to which he belonged; others, obstinately refused to take sustenance; and, when the whip and other violent means were used to compel them to eat, they looked up in the face of the officers, who unwillingly executed this painful task, and said in their own language, "presently we shall be no more." Their state of mind produced a general languor and debility, which were increased in many instances by an unconquerable aversion to food, arising partly from sickness, and partly, to use the language of the Slave Captains, from "sulkiness." These causes naturally produced the flux, the contagion spread, numbers were daily carried off, and the disorder, aided by so many powerful auxiliaries, resisted the force of medicine.

But, perhaps, we cannot give a better proof of the sufferings of these injured people during their passage, than by stating the mortality which accompanied it. This was a species of evidence which was infallible on this occasion. Death was a witness which could not deceive them; and the proportion of deaths would not

only confirm, but, if possible, even aggravate our suspicion of the misery of the transit. It would be found, upon an average of all the ships, upon which evidence had been given, that, exclusively of such as perished before they sailed from Africa, not less than twelve and a half per cent. died on their passage : besides these, the Jamaica report stated, that four and a half per cent. died while in the harbours, or on shore, before the day of sale, which was only about the space of twelve or fourteen days after their arrival there ; and, one-third more died in the seasoning. And this is a climate exactly similar to their own, and where, as some of the witnesses pretended, they were healthy and happy: Thus, out of every lot of one hundred shipped from Africa, seventeen died in about nine weeks, and not more than fifty lived to become effective labourers in our islands ; in short, it is asserted, that of the whole number brought away from Africa, that 20,000 died on their voyage, from close confinement, and other causes ; and at least 20,000 more before they were inured to slavery and cruelty, which is called the *seasoning* ; so that, if to these we add the number that die in the different wars, it will appear, that at the very least, *one hundred thousand are annually murdered*, even before the planter can say he has an additional stock for his plantation.

But, we will close this lesson, by a circumstance, which took place but a few months ago, which we shall quote from the *Sierre-Leone Gazette*, of November last, which is as follows :

“ Le Louis, commanded by one Oiseau, in completing her cargo of slaves at Old Calabar a few weeks since, without the slightest spark of humanity in him, thrust the whole of these unfortunate beings between decks—a height of only *three* feet, (that is from the floor to the ceiling) and closed the hatches for the night ! When morning made its appearance, fifty of the poor sufferers had paid the debt of nature, owing to the confined, diseased, and putrid atmosphere which they were condemned to respire ! The wretch coolly ordered the bodies of these miserable victims of his total want of human feeling to be thrown into the river ; and immediately proceeded on shore to complete his execrable cargo by fresh supplies of his fellow creatures. To detail all the information which we have received relative to the enormities committed by these dealers in human flesh would horrify any but slave dealers, who seem naturally callous to every feeling which enobles mankind ; suffice it to say they are heart-rending, and would disgrace the most unenlightened savage.”

CHAPTER V.

(The Subject continued.)

To proceed with the account which that indefatigable and unwearied friend of the poor African, Mr. Wilberforce, gives of these poor wretches on ship-board, we will quote the substance of his speech on this head when first addressing the House on the subject. He having shewn how the slaves were crammed, *and still are by foreign powers*, as we have just stated, he says, yet, shocking as this description must be felt to be by every man, the transportation had been described by several witnesses from Liverpool to be a comfortable conveyance. Mr. Norris had painted the accommodation on board a slave-ship in the most glowing colours. He had represented them in a manner which would have exceeded his attempts at praise of the most luxuriant scenes. Their apartments, he said, were fitted up as advantageously for them as circumstances could possibly admit; they had several meals a day; some of their own country provisions, with the best sauces of African cookery; and by way of variety, another meal of pulse, according to the European taste. After breakfast they had water to wash themselves, while their apartments were perfumed with frankincense and lime-juice. Before dinner, they were amused after the manner of their country: instruments of music were introduced; the song and the dance were pro-

moted ; games of chance weré furnished them ; the men played and sang, while the women and girls made fanciful ornaments from beads, with which they were plentifully supplied. They were indulged in all their little fancies, and kept in sprightly humour : in short, the voyage from Africa to the West Indies was one of the happiest periods of a negro's life. Another of them had said, that when the sailors were flogged, it was out of the hearing of the Africans, lest it should depress their spirits. He, Mr. Wilberforce, by no means wished to say that such descriptions were wilful misrepresentations. If they were not, it proved that interest or prejudice were capable of spreading a film over the eyes, thick enough to occasion total blindness.

Others, however, and these men of the greatest veracity, had given a different account. What would the House think, when by the concurring testimony of these, the true history was laid open ? The slaves, who had been described as rejoicing in their captivity, were so wrung with misery at leaving their country, that it was the constant practice to set sail in the night, lest they should know the moment of their departure. With respect to their accommodation, the right ankle of one was fastened to the left ankle of another by an iron fetter ; they were chained also by means of ring-bolts, which were fastened to the deck ; and if they were turbulent, they were secured by handcuffs on the wrists ; and in this manner they were confined at least all the time they remained on

the coast, which was from six weeks to six months. Instead of the apartments described, they were placed in niches and along the decks (see plate) in such a manner that it was impossible for any one to pass among them, however careful he might be, without treading upon them. Sir George Yonge had testified that, in a slave-ship on board of which he went, and which had not completed her cargo by two hundred and fifty, that instead of frankincense being perceptible to the nostrils, the stench was intolerable.

The allowance of water was so deficient, that he slaves were frequently found gasping for life, and almost suffocated.

The pulse with which they had been said to be favoured, were absolutely English horse-beans. The legislature of Jamaica had stated the scantiness of both water and provisions, as a subject which called for the interference of Parliament. As Mr. Norris had said the song and the dance were promoted, he could not pass over these expressions without telling the House what they meant. It would have been much more fair if he himself had explained the word *promoted*. The truth was, that, for the sake of exercise, these miserable wretches, loaded with chains and oppressed with disease, were forced to dance by the terror of the lash, and sometimes by the actual use of it. "I," said one of the witnesses, "was employed to dance the men, while another person danced the women." Such, then, was the meaning of the word promoted.

They were usually fifteen or sixteen hours below deck out of the twenty-four, laying on the bare boards, so that their bones were often to be seen through their skin—they had frequently the flux, owing to the treatment they received, so that the whole place was covered with blood and mucus, like a slaughter-house—in rainy weather they were not brought upon deck for three or four days together, and during a storm, however long it might last, they were shut in so close that many of them were suffocated ; and instances there were, that when the miserable pittance of water allotted to the slaves was nearly exhausted, the negroes were called upon deck, and made to jump overboard. An instance of this nature we shall presently relate.

With respect to their singing, it consisted of songs of lamentation for the loss of their country and friends. While they sang they were in tears, so that one of the captains, more humane, probably, than the rest, threatened a woman with a flogging, because the mournfulness of her song was too painful for his feelings.

It might also be observed with respect to food, that instruments were sometimes used in order to force them to eat ; which was the same sort of proof how much they enjoyed themselves in this instance also : of which we shall give an instance in the chapter following.

CHAPTER VI.

It has been shewn what kind of made-up unblushing tales the advocates for negro slavery have had the effrontery to avow in order to give a colouring to their wickedness, and to throw a veil over the face of misery.—It were but to spit in the face of the nation, as those false witnesses, *suborned* men, and accusers did in the face of our Blessed Lord, to advance under the semblance of truth such unheard of, audacious falsehoods, as some witnesses unblushingly did before a Select Committee of a British Parliament, the Representatives of the nation. But generations to come shall vent their indignation against the supporters of so merciless, so cruel, so wicked and diabolical a cause !

We come now to relate the facts alluded to at the close of our last chapter, which will serve to confirm somewhat of the horrors of the middle passage, being a Summary View of the Evidence, and which upon the basis of truth, have proved invulnerable against all the attacks of West Indian Interests to the confusion of all her votaries.

Captain Frazer, one of the most humane captains of the trade, being charged with having held hot coals to the mouth of a slave to compel him to eat, his reply was “ Being sick in my cabin, I was informed that a man slave would neither eat, drink, nor speak. I desired the mate and surgeon to try to persuade him to

“speak. I desired that the slaves might try also. When I found that he was still obstinate, not knowing whether it was from sulkiness or insanity. I ordered a person to present him with a piece of fire in one hand and a piece of yam in the other, and to tell me what effect it had upon him. I learnt that he took the yam, and began to eat it, but he threw the fire overboard.” Such was Captain Frazer’s own account of the matter. This was eating by duress, if any thing could be called so. The captain, however, triumphed in his expedient, and concluded by telling the committee, that he sold this very slave at Grenada for forty pounds. Mark here the moral of the tale, and learn the nature and the cure for sulkiness. But we will relate another case of an infinitely more brutish nature; and no wonder at the remark of that great man Mr. Fox, who observed that the acts of barbarity, related of the slave-captains in these voyages were so extravagant, that they had been attributed in some instances to insanity.

A child on board a slave-ship, took sulks and would not eat. The captain flogged it with a cat, swearing that he would make it eat, or kill it. From this and other ill-treatment the child’s legs swelled. He then ordered some water to be made hot to abate the swelling. But even his tender mercies were cruel; for the cook, on putting his hand into the water, said it was too hot—Upon this the captain swore at him, and ordered the feet to be put in. This was done. The nails and skin came off. Oiled cloths were then put round them. The child

was at length tied to a heavy log. Two or three days afterwards, the captain (the monster I should say) caught it up again, and repeated that he would make it eat or kill it. He immediately flogged it again, and in a quarter of an hour it died. Happy moment! Reader, you have now a respite to wipe away the tear you shed for the poor innocent babe, but you must drop another for the distressed, the agonized, the afflicted parent; for after the child was dead, whom should the barbarian select to throw it overboard, but the wretched mother? In vain she started from the office. He beat her till he made her take up the child and carry it to the side of the vessel. She then dropped it into the sea, turning her head the other way that she might not see it.

The third is a case which became known to the public by certain underwriters who desired to be heard against Gregson and others, of Liverpool, in the case of the ship *Zong*, Captain Collingwood, alleging that the captain and officers of the said vessel threw overboard one hundred and thirty-two slaves alive into the sea, in order to defraud them by claiming the value of the said slaves, as if they had been lost in a natural way. In the course of the trial, which afterwards came on, it appeared that the slaves on board the *Zong* were very sickly; that sixty of them had already died, and several were ill and likely to die; when the captain proposed to James Kelsell, the mate, and others, to throw several of them overboard, stating "that if they died a natural death, the loss would fall upon

the owners of the ship, but that, if they were thrown into the sea, it would fall upon the underwriters." He selected accordingly one hundred and thirty-two of the most sickly of the slaves. Fifty-four of these were immediately thrown overboard, and forty-two were made to be partakers of their fate on the succeeding day. In the course of three days afterwards the remaining twenty-six were brought upon deck to complete the number of victims. The first sixteen submitted to be thrown into the sea; but the rest with a noble resolution would not suffer the officers to touch them, but leaped after their companions and shared their fate. The next is a case unparalleled but by the former.

A slave-ship had struck on some shoals, called the Morant Keys, a few leagues from the east end of Jamaica. The crew landed in their boats, with arms and provisions, leaving the slaves on board in their irons. This happened in the night. When morning came, it was discovered that the negroes had broken their shackles, and were busy in making rafts, upon which, afterwards, they placed the women and children. The men attended upon the latter, swimming by their side whilst they drifted to the island where the crew were. But what was the sequel? From an apprehension that the negroes would consume the water and provision which had been landed, the crew resolved to destroy them as they approached the shore. They killed between three and four hundred. Out of the whole cargo, only thirty-three were saved, who, on being brought to Kingston, were sold.

The fifth case which we shall mention is one of the most atrocious nature, which happened on board the *Recovery*, of Liverpool, captain Kimber. This inhuman wretch (the commander of one of the ships in the affair of Calabar) had on board a young female slave, about fifteen years of age, who had unfortunately contracted a disorder which produced effects that rendered her a peculiar object of commiseration. In this situation, the poor girl, being quite naked, bent down in a stooping posture, wishing out of modesty to conceal her infirmity, the captain ordered her to walk upright, and when she could not or would not obey, he hoisted her up, naked as she was, by the wrists, with her feet a little distance from the deck, and whilst she hung there, a spectacle to the whole crew, he flogged her with a whip with his own hands. He then hung her up in a similar way by both legs, and lastly by one leg, till at length, having thus exhausted the efforts of his savage invention, he released her from her torments. This poor unhappy young person never took heart again: what with the pain, and what with the shame she suffered, she fell into convulsions, and died three days after.

From the many thousand Africans who are annually transported across the sea, the reader is naturally led to ask if there are not some instances of the slaves rising in mass to liberate themselves? It is true, as we have before observed, that they are always well secured in irons and closely watched; yet such instances

have occurred, of which we shall relate one or two ; the first from a no less testimony than the Lord Chancellor Erskine, who informs us, that he had heard proved in a court of justice, that the slaves on board a certain ship having advanced so far in the pursuit of their object that it became necessary to repel them by force. Some of them yielded ; some of them were killed in the scuffle ; but many of them actually jumped into the sea, and were drowned, thus preferring death to the misery of their situation ; while others hung to the ship, repenting of their rashness, and bewailing with frightful noises their horrid fate. Thus the whole vessel exhibited but one hideous scene of wretchedness. They who were subdued and secured in chains, were seized with the flux, which carried many of them off. These things were proved in a trial before a British jury, which had to consider whether it was a loss which fell within the policy of the insurance, the slaves being regarded as if they had been only a cargo of dead matter. The same noble Lord said he could mention other instances, but they were much too shocking to be described.

Another instance of this kind took place on board the *Little Pearl*. The chief mate used to beat the men-slaves on very trifling occasions. About eleven one evening, the ship then lying off the coast, he heard a noise in their room. He jumped down among them, with a lantern in his hand.

Two of them, who had been ill-used by him, orced themselves out of their irons, and, seizing

him, struck him with the bolt of them, and it was with some difficulty that he was extricated from them by the crew.

The men-slaves, unable now to punish him, and finding they had created an alarm, began to proceed to extremities. They endeavoured to force themselves up the gratings, and to pull down a partition which had been put up for a sick birth; when they were fired upon and repressed.

The next morning they were brought up one by one, when it appeared that a boy had been killed, who was afterwards thrown into the sea.

The two men, however, who had forced themselves out of irons, did not come up with the rest, but found their way into the hold, and armed themselves with knives from a cask, which had been opened for trade. One of them, being called to in the African tongue by a black trader, who was then on board, came up, but with a knife in each hand, when one of the crew, supposing him yet hostile, shot him in the right side, and killed him on the spot.

The other remained in the hold for twelve hours. Scalding water, mixed with fat, was poured down upon him, to make him come up, and though his flesh was painfully blistered by these means, he kept below. A promise was then made to him in the African tongue, by the same trader, that no injury should be done him, if he would come among them. To this, at length, he consented, but on observing, when he was about half-way up, that a sailor was armed between decks, he flew to him, and clasped him,

and threw him down. The sailor fired his pistol in the scuffle, but without effect: he contrived, however, to fracture his skull with the but end of it, so that the slave died on the third day.

In this same ship also, there was a boy who, on their arrival at St. Vincent's, was very ill and emaciated. The mate, who, by his cruelty had been the author of the former mischief, did not choose to expose him to sale with the rest, lest the small sum he would fetch in that situation should lower the average price, and thus bring down* the value of the privileges of the officers of the ship. The boy was kept on board, and no provision allowed him. The mate had suggested the propriety of throwing him overboard, but no one would do it. On the ninth day he expired, having never been allowed any sustenance during that time.

But before we close this chapter, we will shew, with respect to the intellect and sensibility of the Africans, that it is pride only which suggests a difference between them and ourselves. There was a remarkable instance to the point in the evidence which Mr. Fox quoted. In one of the slave-ships was a person of consequence; a man once high in a military station, and with a mind not insensible to the eminence of his rank. He had been taken captive and sold, and was then in the hold, confined promis-

* Officers are said to be allowed the privilege of one or more slaves, according to their rank, which, when the cargo is sold, they receive the average price of one or more slaves, according to their privilege, but never the slaves themselves.

cuously with the rest. Happening in the night to fall asleep, he dreamed that he was in his own country, high in honour and command, caressed by his family and friends, waited on by his domestics, and surrounded with all his former comforts in life. But awaking suddenly, and finding where he was, he was heard to burst into the loudest groans and lamentations on the miserable contrast of his present state—mixed with the meanest of his subjects, and subjected to the insolence of wretches a thousand times lower than himself in any kind of endowment,

But of the various barbarities which have been exercised, and the miserable sufferings which have been endured on the Middle Passage, it would fill volumes to relate. Let it suffice, then, to say in few words, from the authority of Mr. Wilberforce, that the evidence which was in the House confirmed all the scenes of wretchedness which we have just described; the same suffering from a state of suffocation by being crowded together; the same dancing in fetters; the same melancholy singing; the same eating by compulsion; the same despair; the same insanity; and all the other abominations which characterized the trade: add to which, new instances had occurred, where the wretched victims had resolved on death to terminate their woes. Some had destroyed themselves by refusing sustenance, in spite of threats and punishments; others had thrown themselves into the sea; and more than one, when in the act of drowning, were seen to wave their hands in

triumph, "exulting" (to use the words of an eye-witness) that they had escaped. But these and similar things, when viewed through the African medium, took a different shape and colour, as was before observed, that adverse witnesses had maintained that the mode of transportation was sufficiently convenient for the objects of it, and was well adapted to preserve their comfort and their health. They had sufficient room, sufficient air, and sufficient provisions. When upon deck, they made merry, and amused themselves with dancing. As to the mortality, or the loss of them by death in the course of their passage, it was trifling. In short, the voyage from Africa to the West Indies was one of the happiest periods of a negro's life. Captain Knox also maintained that the slaves lay during the night in tolerable comfort. And yet he confessed, that in a vessel of one hundred and twenty tons, in which he had carried two hundred and ninety slaves; the latter had not, all of them, room to lie on their backs. How comfortably, then, must they have lain in his subsequent voyages! for he carried afterwards, in a vessel of a hundred and eight tons, four hundred and fifty; and in a vessel of one hundred and fifty tons, no less than six hundred slaves. And another adverse witness, Mr. Dalzell, a great advocate for the happiness of the slaves in the Middle Passage, yet was obliged to confess that he lost one hundred and twenty, or a third of his slaves on the passage; that twelve others were drowned, and between twenty and thirty before he left the coast. "Thus,"

says Mr. Clarkson, “ this champion of the slave-merchants lost nearly a hundred and sixty of the unhappy persons committed to his superior care in a single voyage !”

CHAPTER VII.

HAVING accompanied our poor desponding victims through the Middle Passage, viewed them in crowded ranks, handcuffed, shackled, and secured in irons down to the ring-bolts of the deck ; witnessed their sufferings, with only two scanty meals of English horse-beans and a pint of water a day, during a passage of six or eight weeks under a burning sun ; and beheld the tyrant* Death, which comes to all, to these in all its varied forms, sharing with the voracious shark his prey, and glutting the dire monster of the briny deep with the carcasses of the slain, we now come to the last affecting scene.

The ship has safe arrived, and moored alongside the wharf, with the more unfortunate whom death has not relieved. These are now brought upon deck, where they are refreshed with pure air, oranges, banannas, and plantains ; they are

* But what though sharks devour, and death come in all its terrific forms ; whether in the shape of murderous ruffian, or monster void of feeling or of pity, or in the shape of grief, despair, or fell disease, all which has been shewn ; *to these* he comes a welcome friend ; at once snatches them from the tyrant's grasp, and robs the robber of his spoils.

also washed, and their hair platted and shaven in different fanciful figures of stars and half-moons ; and a piece of cotton, arm beads, and other ornaments being given them, their faces now assume a more pleasing aspect, and being thus trimmed up ready for sale, they proceed on shore to the vendue, where they are inspected as cattle in a market, and sold accordingly ; prime slaves, upon the average, being estimated at about seventy or eighty pounds. But there are different methods of advertising these mandegrading marts, which is either according to the common custom of the island—to the fancy of the captain or agents—or by *scramble* : the latter mode is either when there is a great want of slaves, or to prevent partiality. When a sale of this kind is announced, the ship is darkened with sails, and covered round. At a signal given, the purchasers rush into the midst of the slaves with the ferocity of brutes, carrying cards or tallies with their names upon them, and proper ropes to encircle the number required. This they do without discrimination, or the least care to prevent those who are relations from being separated. And here again, there not unfrequently exists a species of cruelty equalled only in its kind by that which first separates them from their homes ; in which, very frequently, a husband finds himself in one band and his wife in another, and, perhaps, a child in a third, who are sold away to different estates at opposite parts of the island. Thus, the dearest relatives are separated, perhaps to see each other no more, with as little ceremony as

a butcher divides the cattle he is about to kill. How moving must the sight be! Rational creatures, possessed of lively passions, united by the strongest ties of nature, clinging about each other, expressing their mutual attachment in the most pitiable lamentations, till the whipper comes and tears them asunder, and drives them to the plantations of their different owners! To what degree of diabolical insensibility must the heart be reduced, that can witness with calm indifference such scenes of human misery. But conjugal and filial affection is not permitted to grow in this accursed soil.—What must be the feelings of these poor creatures when relieved from suspense? They prove certainly still more insupportable: in vain they send forth the lengthened sigh, or cast a lingering look at the beloved objects of early attachments. A single kiss at parting is frequently denied them, or purchased at the expence of extreme pain. If they stop to take a last farewell, the lash begins its dreadful clang, that is only to finish with their existence.

But before the bargain is concluded, they are made to mount a table or sugar hogshead, where they are examined by a surgeon, who obliges them to make a variety of gestures with their arms and legs, to prove their soundness. Thus torn from all that is dear to them, they are driven home, some to domestic, and some to plantation slavery.

But as there are always some defective, sickly, and emaciated, so it may be supposed, that, as in a fair, all do not meet with immediate purchasers. Alas, what a degradation of human

misery is here ! Man degraded beneath the brute, and *not worth a purchase !* What heart does not revolt ?—is not lifted up ? What groans from within ! Behold the picture after the first day's sale ; the landing of the sick and wretched : some of them in the agonies of death, and actually expiring in the piazzas of the vendue-master. These are denominated *the refuse slaves*, and some of them are sold as low as a dollar, in the purchase of whom many people are accustomed to speculate, who afterwards carry them out into the country, and retail them. Well might Mr. Wilberforce say, the bare description superseded the necessity of any remark. Yet these were the familiar incidents of the slave-trade.

But now they are to experience all that humane treatment which a christian education, reason, and religion are capable of affording, (even that religion which exhorts us to be kind and loving to each other, and warns masters themselves, under the solemn consideration that they also have a master in heaven, to forbear threatening, and to give unto every man that which is just, right, and due.)

Being arrived at their new homes, new names are given them, and to the field negroes a piece of linen or cotton to wear round their loins ; but to the domestic slaves, commonly, a pair of Osnaburg trowsers, or a small waistcoat and a petticoat made of dowlas. They are now consigned to old slaves of the same sex, who are appointed guardians over them, by whom they are properly kept clean, well fed and instructed

without working for six weeks ; during which period from living skeletons they become plump and fit for labour. They now, the field negroes, are to commence their work in common with the other slaves, and are marked like sheep or cattle (commonly on the shoulder) with the initials of their owner, or of the estate to which they belong with a heated branding-iron.

Their dwellings are huts or sheds, where they lie at night on boards or mats of their own making, and sometimes a blanket for a covering, but this is only general with old persons, and women who have children.

And on no estate have they any food beyond a scanty allowance of salt fish, chiefly herrings,* except what they raise on their own provision grounds, which are cultivated on Sundays, and but one day in a fortnight when it is not crop time, which is about fifteen or sixteen days in a year ; this is in Jamaica. But we are informed that in one island where provision ground did not answer one year in three, the allowance to a working negro was but from five to nine pints of grain per week ;—in Dominica, where it never failed, from six to seven quarts ;—in Nevis and St. Christophers, where there was no provision ground, it was but eleven pints. Add to this, that it might be still less, as the circumstances of their master might become em-

* This the writer, as book-keeper to an Estate in the neighbourhood of Black-River, has seen served out to the poor wretches in so mashed and rotten a state as not to be taken out of the barrel but with a ladle, or a piece of a stave.

barrassed, and in this case both an abridgement of their food, and an increase of their labour would follow.

CHAPTER VIII.

BEFORE we speak of the general treatment of the slaves, it will be necessary to give some description of a sugar plantation, which, while it is presumed, will prove interesting to the reader, will serve also as a kind of preface to what follows.

Some sugar estates contain from five to six hundred acres, on which are employed three, four, or five hundred slaves: the purchase of these, with that of erecting the buildings, frequently amounts to between twenty and thirty thousand pounds sterling, exclusive of the ground.

The parts for cultivation are separated into squares ; where pieces of cane about a foot long are stuck in the ground, in an oblique position, in rows, straight and parallel ; they usually plant them in the rainy season, when the earth is well soaked and rich. The shoots that spring from these joints are about twelve or sixteen ; they are not long in arriving at maturity, when they become yellow, and of the thickness of a German flute, from six to ten feet in height, and jointed. The joints of some of the larger canes measure from eight to nine inches in length, and six in circumference ; their colour

and that of the leaves is of a bright pale green ; their leaves are narrow and erect like those of a leak, but longer and delineated, and which hang down as the crop becomes ready for cutting, which is in about ten months, during which time the slaves are principally employed in pulling up the weeds, which would impoverish the crop, which commonly has a very beautiful appearance.

The building consists of an elegant dwelling house for the planter, out-houses for the overseer and book-keepers, besides a carpenter's lodge, kitchens, store-houses and stables.

Some sugar mills are worked by horses or mules, but in many places these are not necessary, as the wheels move by water stored in canals during the spring-tide, by means of sluices which being opened at low water, pour out like a deluge, and set the machinery in motion.

A sugar mill is built at the expense of four thousand, or it may be seven thousand pounds ; the large water wheel moves perpendicularly, and corresponds with another large wheel in a horizontal direction, and this again acts upon three cylinders or rollers of cast-iron, supported underneath by a strong beam, so close together, that when the whole is in motion, they draw in and squeeze as thin as paper, whatever comes between them. Those mills that are worked by cattle, are worked upon the same principles ; only, the horses or mules answer the purpose of the horizontal wheel, by dragging round a large lever, which puts the rollers in motion, between which the cane is bruised to separate the juice

from the trash : in its progress through the mill it passes twice between the rollers, once it enters, and once it returns, when it is changed to trash, and its pithy substance to liquid, which is conducted as extracted, through a grooved beam, from the mill to the boiling house, where it is received into a kind of wooden cistern. So very dangerous is the work of those negroes who attend the rollers, that should one of their fingers be caught between them, which not unfrequently happens through inadvertence, the whole arm is instantly shattered to pieces, if not part of the body ; a hatchet is generally kept ready to chop off the limb, before the working of the mill can be stopped.

Contiguous to the mill-house, is a spacious apartment built of brick, in which are fixed the coppers or large caldrons, to boil the liquid sugar : these are usually five in number ; opposite to which are the coolers—these are large flat-bottomed wooden vessels, into which the sugar is put from the caldrons to cool, before it is put into the hogsheads, which are placed near the coolers upon strong channelled rafters, that receive the molasses as it drops from the sugar, and conveys it into a square cistern placed underneath to receive it. The distillery joins this apartment, where the dross or scum of the boiling sugar is converted into a kind of rum.

From the above wooden cistern, the liquor is let into the first copper caldron, filtering through a grating to keep back the trash that may have escaped from the mill ; here, having

boiled some time and been scummed, it is put into the next caldron, and so on till the fifth or last, when it is brought to a proper thickness or consistency, so as to be admitted into the coolers; a few handfuls of lime and alum are thrown into the caldron to make it granulate. From the coolers it is put into the hogsheads, there it settles, and through the crevices and small holes made in the bottoms, it is purged of its liquid contents, which are called molasses, and are received in an under-ground cistern: this is the last operation, after which the sugar is fit for exportation to Europe, where it is refined and cast into loaves. The larger the grain the better the sugar: the trash, refuse, and leaves of the cane are used for fuel and manure.

In crop-time, or the sugar-harvest, which commences about Christmas and continues nearly five months, during this period, the general plan is to begin the manufacture of sugar on Sunday evening, and to continue without intermission, either day or night, till about midnight of the following Saturday, when the work stops for about eighteen or twenty hours, to commence again on the Sunday evening. In order to prevent any interruption of the process during the week, the slaves are divided into two gangs or spells, which, besides being both fully occupied in the various occupations of the plantation during the day, are engaged the whole of the night, on alternate nights, in sugar making. Their labour, during crop-time, is thus equal to six days and three nights in the week. And, in the exaction of this labour, ne-

distinction is made between men and women ; both are subject to the same unvaried rule.

The canes are carried on the backs of mules, or in carts, from the field to the mill. The men employed in this part of the work have no regular time of rest, either night or day. Their task is to keep the mill regularly supplied with canes, and it is only when they have been able, by exertion, to accumulate a quantity there, that they can venture to take rest. It seldom happens that they get a whole night's rest at one time. Besides the alternate night of rest allowed to the other slaves, that portion of them who were not attending the sugar-works have half an hour allowed to sit down in the field to eat their breakfast, and two hours further interval of labour allowed them in the middle of the day ; generally from one to three.

Each plantation has an overseer, and a deputy overseer, or, as he is commonly called, a negro-driver. This being, as the dog among the sheep, continually harasses and worries the poor slaves: if he observes one of the wretched sufferers momentarily suspending his work, to wipe off the big drops of perspiration, immediately the whip is applied, and its keen smart awakens the unfortunate deviator to a sense of his duty—uncomplaining, he resumes the laborious task. Weakened, enervated, and subdued, mental anguish is added to the severest corporeal pangs, and the poor slave performs the part allotted him with the listlessness of one who yields to despair. These miserable creatures commence their wearisome task from

sun-rise to sun-set ; during which, they are not allowed the smallest interval of rest ; and, what is still more cruel, should they attempt to taste of the sugar produced by the sweat of their brow, the penalty is the loss of several teeth, which the inhuman overseer fails not to knock down their throat.

CHAPTER IX.

WE now come to say something of the general treatment of the plantation negroes. At day-break, they are turned out to work by the blowing of a large conch, which, by way of quickening their pace, is followed by the cracking of the tremendous cart-whips, which is incessant throughout the islands for the first half hour after they are turned out, partly to hasten their steps, and partly in exercise upon the posteriors of those who come too late to work ; and this is so universal, that every person who has been in the West Indies can set his seal to the truth of it. But I will just quote the Rev. Mr. Cooper on this head, (who, it appears, left Jamaica some considerable time after I did) as this will serve to shew that the flogging system and the exposing of women are still continued with unabated fury. To use his own words, he says, “ One of the faults which the driver generally punishes in this way, is that of coming too late to the field in the morning or after din-

ner. Those who arrive after the fixed time are pretty sure to get a few, perhaps five or six lashes ;"—and on one occasion he tells us he saw three or four *old women* come too late, who conscious that they would catch it, threw themselves down on the ground, when some of them received four, others six lashes. These minor punishments are very frequent, and there is seldom a day without some occurring. But to account in some measure for the cracking of whips more particularly during the first hour in the morning, Mr. Cooper says, (and which I no more doubt than that I exist) that he has heard of as many as sixty negroes being flogged in one morning for being too late.

Having turned the negroes out, they are now mustered: Dido, Diamond, Oxford, Brister, with the rest of the gang, are sent to one part of the estate. Quarmo, Quashy, Samson, Jonah, London, &c. are sent to another department, and so on ; and thus the several gangs, with their respective drivers have their various tasks allotted them. After this manner they are driven to their work by the impulse of the cart whip, as cattle or horses are driven in this country. *This fact is undeniable.* But let us only consider for one moment all the depressing and brutalizing effects of such a system—a system which shuts out the negro from even the pretence to a higher motive for exertion than the fear of the lash, and which extracts labour from him, not in the measure which his strength affords, or his interest prompts, but in the measure which an overseer or a driver may choose

to draw from him by the impending terror or the actual infliction of corporal punishment;—let us only consider this one feature of colonial bondage, and we shall at once see enough to account for more than half of its multiplied evils.

The following description of the driving system has been given by one who was long an eye-witness of its practical operation.

“ Every man who has heard any thing of West Indian affairs, is acquainted with the term *negro-drivers*, and knows, or may know, that the slaves, in their ordinary field-labours, are *driven* to their work, in the strict sense of the word ‘*driven*’ as used in Europe.

“ When employed in the labour of the field, as, for example, in *holing a cane-piece*, that is, turning up the ground with hoes into parallel trenches, for the reception of the cane plants, the slaves of both sexes, from twenty, perhaps to fourscore in number, are drawn out in a parade, each with a hoe in his hand; and close to them in the rear, is stationed a driver, or several drivers, in number duly proportioned to that of the gang. Each of these drivers, who are always the most active and vigorous negroes on the estate, has in his hand, or round his neck, from which, by extending the handle, it can be disengaged in a moment, a long, thick, and strongly plaited whip, called a *cart-whip*, the report of which is as loud, and the lash as severe, as those of the whips in common use with our waggoners, and which he has the authority to apply at the instant when he per-

ceives an occasion, without any previous warning. Thus disposed, their work begins, and continues for a certain number of hours, during which, at the peril of the driver, an adequate portion of land must be holed.

“ As the trenches are generally rectilinear, and the whole line of holers advance together, it is necessary that every hole or section of the trench should be finished in equal time with the rest; and if any one or more negroes were allowed to throw in the hoe, with less rapidity or energy than their companions in other parts of the line, it is obvious that such part of the trench as is passed over by the former will be more imperfectly formed than the rest: it is therefore the business of the drivers not only to urge forward the whole gang with sufficient speed, but to watch that all in the line, whether male or female, old or young, strong or feeble, work as nearly as possible in exact time and with equal effect; the tardy stroke must be quickened, and the languid invigorated; and the whole line made to dress, in the military phrase, as it advances; no breathing time, no resting on the hoe, no pause of languor to be repaid by brisker action; or return to work, can be allowed to individuals; all must work or pause together.

“ I have taken this species of work as the strongest example; but other labours of the plantation are conducted upon the same principle, and, as nearly as may be practicable, in the same manner.

“ In short, with a few exceptions, the com-

pulsion of labour, by the physical impulse or present terror of the whip, is universal; and it would be as extraordinary in a West India island, to see a line of negroes without a driver behind them, as it would be in England to see a team of horses on a turnpike road without a carman or waggoner."

But I will quote another writer upon the subject, and though unknown to me, I pledge my word for the truth of every feature he has described: it is the very language in which I should have addressed myself, had I abilities to the task: it is impressive, and speaks the sufferings of the poor negro in a picture of plantation discipline, so strongly to the senses, as cannot but call forth a sigh from any one whose heart is not as hard as a stone. Our author observes, that in Montserrat, the tasks of the negroes, with some masters are never performed, as they must labour on, day and night: thus after digging a trench of five hundred feet by four o'clock in the afternoon, which the negro supposes to be the whole of his task, he is told, if he could dig five hundred feet by four o'clock, he could certainly finish seven hundred feet by sun-set; and this he is compelled to perform, though with all the anguish of disappointment; for his haste was inspired by the recollection of his beloved family, and the desire of cultivating his little garden to support them. If he dares to reflect for a moment and slight his work, he is immediately recalled by the application of the whip, cow-skin, or bamboo. Ill-used, his grief insulted and mocked, the un-

happy slave, though susceptible of every passion, is not allowed to give them vent ; considered as a mere machine, which, when set in motion, performs the purpose it is meant for :—toil and misery are his inheritance ; he experiences no alleviation—knows no change ; in vain he looks for a ray of comfort, to cheer the devious path he is doomed to tread.

The women, too, on most of the plantations are compelled to perform the same labour with the hoe and mattock as the men, even though pregnant or suckling their infants, which they usually do for two years : these poor little neglected beings are left under the care of an old negro woman, who, when they can be no longer appeased, bring them to their mothers in the field. No sooner is the tear of infant grief chased away, and the smiling babe clings delighted to the throbbing bosom of its anxious mother, than it is roughly torn away ; she durst not attempt to prevent the act, or scarcely cast a look after her darling.

Shame on those beings, whom refinement has taught so well to define the active passions of the soul, to trace the tender chord where dwells social affection, and make that chord vibrate to misery ! And have they discovered soft compassion in the rugged bosom of a negro ? Yes, they have ;—it is on that discovery they build their hopes, and the owner of a plantation, insatiate for gain, always sends a man and woman to work together, by which contrivance the work of two men is generally performed, as the poor negro will double his diligence to

lessen the sufferings of his unfortunate companion, who is, perhaps, his wife, mother, or sister—perhaps far advanced in a state that exempts not from the severest hardships. From this want of attention to the condition of the female field negroes, and to the over-exertions of the men for their relief is attributed their early death: it is, indeed, a melancholy truth, that these miserable creatures seldom enjoy a state of longevity; cruelty and unceasing toil cuts short the thread of existence. But here I must break off, to observe the difference between the chequered life of the slave, and that of the planter, which will be the subject of the following chapter.

CHAPTER X.

This son of indolence, the planter, too enervated to sleep sound, (or perhaps from the frequent naps he takes during the day) rises about six in the morning, and saunters to the portico, where his coffee is ready prepared: six or seven fine young slaves, both male and female, are employed in attending him;—one hands his coffee, another replaces his spoon, while a third awaits the emptying his cup:—this self-imagined monarch is next visited by his prime-minister, the overseer, who punctually attends him every morning: having made his obedience at a respectful distance, he immediately proceeds

to business—reports what work was performed the day before; what negroes deserted, died, fell ill, recovered, were bought or born; he becomes the unfeeling accuser of the unfortunate delinquents, who are usually present; and points out which of them neglected their work, feigned sickness, or was absent; the negro-driver is then ordered to perform his office; the castigation commences under the inspection of the overseer, who, as pique directs, forgets to count the lashes, which often exceeds the offence. For a trifling failure of duty, thirty-nine are considered sufficient; these are inflicted with long whips, that cut round at every lash: when the crime claims greater punishment, the number of lashes is increased to one hundred, or as many more as caprice directs. The culprit, either man or woman, is tied to a tree, or held down by four men, each holding a leg or arm: during this severe infliction, the planter looks on with calm indifference, as if deaf to the piercing shrieks which almost rend the air. Alas! a common thief undergoing the punishment of whipping, in this country, is not half so severely dealt with as these poor unfortunate creatures. Could but our readers realize the scenes, and behold the dreadful lacerations in the flesh quaking and trembling, so very visible upon the more fleshy parts of these poor wretches while receiving their punishment, as the writer of this subject has, times without number, witnessed, upon old and young, male and female, they would not hesitate a moment to cry down this abominable system; and who is

there among us whose heart and inmost soul does not revolt against such proceedings. Surely, if the reader would picture to himself a poor unfortunate laid down, or tied up in the manner above described, he would exclaim with bitterness against the authors of such barbarity. Not so the planter, whose very tender mercies are cruel ! He has now, unfeelingly as a brute, as though nothing had been transacted, turned aside to listen to the diressy negro, or black doctor. This unwelcome messenger is generally discharged with execrations for the intelligence he brings. The planter, then, as if for consolation, saunters about his estates, or, on horse-back views his stores : the contemplation of his riches is the only enjoyment he can taste ; for, as flattery is sweet to the weak mind, so is power to the ambitious : can, then, the planter disregard the source from whence his power flows ? This pampered mortal, in all the paraphernalia of assumed consequence, walks forward in his morning dress, which consists of a loose flowing night gown of the finest India chintz ; on his head he wears a cotton night cap of the choicest texture, and over that a large beaver or feather hat, which securely defends him from the sun : his trowsers are of fine holland ; his shirt, the neck of which is open to admit the air, is equally costly ; nor are his white silk stockings, and red morocco slippers, objects of less consideration with him ; he would not be seen without these appendages.

From this stroll he returns about eight, and partakes of breakfast, provoking an appetite

by the aid of ham, bacon, hung-beef, fowls or pigeons, broiled plantains, and sweet cassavas roasted ; bread, butter, and cheese, with which he drinks a glass of Madeira, Rhenish, or Morzell wine, while the obsequious overseer sits at the farther end of the table, keeping at an awful distance :—both are attended by the finest slaves that can be selected.

The repast ended, the planter oppressed with languor, gazes at vacancy, and when sufficiently awakened from his stupor, attempts to divert himself with a book—plays at chess or billiards, till the heat of the day reminds him of his meridian nap ; he retires to his hammock, where he is fanned by two slaves, his sleep is seldom profound, so that if he intends going abroad, he gets up in time to dress for dinner :—his trowsers are exchanged for a pair of silk breeches, with which he wears a thin coat and waistcoat, both white, and a hat lined with green ; disdaining to be attended by one valet, he generally employs three. A negro boy puts on his shoes and stockings, which he likewise buckles, while another dresses his hair, and the third holds his clothes or fans him, during the fatigue of dressing, which is dispensed with if he dines at home ; in that case his nap is lengthened till summoned to dinner.

This meal generally consists of fish, flesh, fowl, venison, vegetables, fruits, and the choicest wines ; after which, a cup of strong coffee finishes his repast.

He is visited again at six o'clock by his overseer, accompanied as in the morning, by ne-

gro-drivers and prisoners, when the flogging is renewed ;—after which the necessary orders being given for the next day's work, the whole party is dismissed, and the evening spent with cards, weak punch, and sangaree, which is composed of Madeira wine, nutmeg, sugar and water. About eleven o'clock, the planter retires to rest, and is undressed by his slaves. In this cheerless round of insipidity, he passes his life, unmarked by one act of benevolence ; cruelty and selfishness are his characteristics ; and while he riots in luxury, he disregards the welfare of those beings who so largely contribute towards it.

CHAPTER XI.

BUT to return to the general treatment of the slaves ; we have observed in a former chapter, that Sunday, with one day in a fortnight was the only day allowed them for cultivating their provision grounds, when it was not crop-time — We have now to remark that during the five months crop time, that Sunday *alone* is the only time allowed the slaves for this purpose ; for bringing thence the food requisite for their sustenance during the week, and for going to market ; wherefore it could not be expected that persons who had been toiling for six days and three nights, (many of whom had continued their toil till past midnight on Saturday) should voluntarily assemble at an early hour to listen

to lessons which they had never learned to appreciate.

It may not be generally understood, that not only is Sunday a market-day in the West-Indies, but that, for the Negroes, whether as venders of fruit or vegetables, or poultry or other articles of food they may have to dispose of, or as purchasers of the little necessities or comforts they may wish to buy in return, *Sunday is the only market-day*. Such, however is the fact.

The distance of the place of market, varying from one to five, ten, and even more miles, and which must be twice traversed by such slaves as go to it, and who have generally heavy loads to carry thither, tends further, independently of the time required for their sales and purchases, to abridge the hours which could, by any possibility, be given to religious worship on Sunday.

It is some labour even to fetch on that day from their provision grounds the plantains, yams, or eddoes, or other food which they may require, to feed themselves and any children they may have, during the succeeding week ; a labour which is often aggravated by the distance of the provision grounds from the home-stall of the plantation ; a distance often extending to six, and sometimes even to ten miles.

“ The Sunday shines no Sabbath-day to them.”

For the very men, the planters themselves, who boast so much of their slaves being *Christians*, as a proof of their zeal for Christianity, still deny to their slaves the Christian sabbath ; and the

only difference between Sunday, and any other day, is, that during the week the poor negro slaves for his master, and on Sunday for himself :—this is an abomination for which no account can be given, but that the consciences of the men who thus harass their slaves, are seared as it were with a hot iron, that they have not the fear of God before their eyes, and are lovers of pleasure and of money, more than of God : than which nothing can be more visible on a Sabbath day in the West Indies (the morals of nineteen white men out of twenty being ruined before they have been a month in that country) : but saith the prophet, “ Will a man rob God ? yet ye have robbed me : but ye say, Wherein have we robbed thee ? of my Sabbaths saith the Lord of Hosts ! Behold the cries of the labourers (the wretched slaves) who have cut down your canes ; these have ye robbed of their Sabbath and days of rest ; and inasmuch as ye have robbed them, ye have robbed me, *even this whole nation.*” And is it not so ? For as the poor negro is enslaved, solely and altogether on our account to supply us with luxuries, are we not partakers with the slave masters in all their barbarity while we continue to purchase their sugars, the produce of the hard earnings of the sweat and blood of the poor slaves ? Yes, exactly so in proportion as the receiver of stolen goods becomes a party in the theft. Ought we not then to abstain from West India sugar, seeing that to continue it, is but to add another and another day to his slavery, and to rob him of

his sabbaths : for of necessity, if the families of Great Britain did but unite in the use of East India sugar for one twelve months, these fancied lords of the universe, who presume to assert a right of property in the negroes, their fellow men ; haughty and stubborn as they are, yet like Pharoah, they would be constrained to let their brethren go free ; and without that serious loss to the planter which we have proved in our Address to the Public. But allowing that immense loss to the slave-holder, which is represented at first sight ; is this to be put in competition with the liberty of the poor slave ? Will it bear a comparison ? Will it poise a thought in the scale of justice ? A fool ! any body but of the most unreasonable and unfeeling principles would not hesitate a moment to declare in favour of the slave ; yes, the slave-master himself, let him but bring the case home to his own family.

CHAPTER XII.

(The Subject continued.)

It is well known to every person who has been in the West Indies, that the gangs always work before the whip, which is a weighty and powerful instrument. The driver, as was said before, has it always in his hand or round his neck, and drives the negroes, men and women, without distinction, as he would drive horses or cattle in a team. The driver who is generally a black man, has the power not only of thus stimulating the slaves under him to exertion, by the application of the whip to

their bodies, while they are proceeding with their work, but when he considers any of them to have committed a fault deserving of a more serious notice, he has the power of prostrating them, (women as well as men) on the ground, causing them to be held firmly down by other negroes, who grasp the hands and legs of their prostrate companion, when he may inflict upon the bare posteriors such a number of lashes as he may deem the fault to have merited—each lash, when the skin is tender, and not rendered callous by repeated punishments, makes an incision on the buttocks, and thirty or forty such lashes leave them in a dreadfully lacerated and bleeding state. Even those who have become the most callous, cannot long resist the force of this terrible instrument, when applied by a skilful hand, but become also raw and bloody; indeed no strength of skin can withstand its reiterated application.

An act of neglect or of disobedience, or a look, or a word supposed to imply insolence, no less than desertion, or theft, or contumacy, may be punished without trial, or without appeal, at the mere pleasure of the overseer.

Domestic slaves also, without distinction, come under the same discipline; and what is still more shocking, to such a degree can the human heart be hardened, that even *women*, and some women of fortune, are guilty of inflicting punishments not less horrid and indecent than those inflicted by men, and that frequently *with their own hands!* They have chained their women servants to tubs, and made them wash, almost naked, *with their thighs and*

backs in a gore of blood from flogging! They have put them to the most exquisite pain by *thumb-screws*, till the blood has gushed out at the ends of their thumbs, and have made them work at the same time! For breaking a plate, or a tea-cup—being too long on an errand—not being in the way, or not hearing when called, or making a mistake, they are punished, to use the language of a writer upon the subject, with a whip that will *take the skin off a horse's back*; and actually does take a piece of flesh out at every stroke." It is a frequent practice, also, to drop burning sealing-wax upon the mangled backs and breasts of men, women, and children, after whipping, and to abuse them otherwise with Cayenne pepper, in so indecent a manner that it must not be named. Many of both sexes and all ages have been whipped to death, expiring under the lash, or a few days after, by the mortification of their wounds. Women far advanced have been often whipped—and died in consequence; while others have brought children into the world at the very time that the whipper was scourging them, and to *this day*, in consequence of the violence practiced upon the parents, it is not uncommon for children to come into the world prematurely, with the arm broken, or the eye knocked out. However, as since the abolition of the slave-trade, the children of slaves have become of more importance, some proprietors, for their own sakes, *not the mother's*, have a hole made in the ground sufficiently deep to lodge the body, that the yet unborn infant may be shel-

tered from the violence of the whip: this mark of *tenderness* the writer can vouch for, in the instance of the wife of an attorney at Montego Bay, who, by the bye, for the want of this attention, had been the means of murdering a child just before, or, in other words, of causing a slave to bring a still-born child prematurely into the world, with all the marks of the whip on its little body. If this were a single instance only which could be mentioned, it would have been talked of, but because it was only one of thousands of the same kind, there was no more notice taken of it, than if it had been any brute animal; in short, if it were mentioned at all, it would be spoken of precisely in the same light.

If we contemplate only the mode in which *women* continue to be punished, we shall have a most impressive evidence of the slave's degradation. And so universal is the whip, that every overseer retains the power at his own entire discretion, for any offence, or for no offence at all, of exposing in the most shameless manner, in the presence of the whole gang, the person of every female, young or old, who is placed under his authority, and of inflicting on those very parts which it would be deemed in this country an intolerable outrage to expose at all, and which it is indecent even to name, thirty-nine lacerations of the tremendous cart-whip; and the same power, though in a more limited extent, is possessed by every driver on every sugar estate in Jamaica.

But that the readers may form a just abhorrence of these shameful and detestable outrages,

let them bring the case home to themselves, as being inflicted on their own persons, or in their own families—let a son or daughter realize a parent, or an aged grandsire or grandmother in such a degrading and shameful situation ; and on the other hand, let parents prefigure a like scene in the punishment of their children, at the caprice of some fancied lord of the universe, and say, were it their case, would they not be tempted to tear out the eyes of any ruffian who should thus humble a wife, a husband, a child, or parent in their presence ! But at the peril of life or dismemberment, a slave attempts to rescue by force, a relative under such circumstances—it matters not how nearly or dearly related, he would find no mercy for so treasonable an offence. Natural affection with him must divest itself of all feeling, and he must remain a dumb and silent spectator, and acquiesce in whatever be the lot of the day.

The law permits the negroes to make their complaints to the magistrates or the fiscals*—but, with safety we may say, they *never* meet with that satisfaction which the case requires—the former, if he does not horse-whip the complainants away from his door, will, under the mask of sympathy, possibly desire them to return home and trust to their mas-

* The Fiscals are the authorized protectors of the slaves in the Dutch colonies, and in those colonies which formerly belonged to the Dutch, as Berbice, Demarara, Surinam, the Cape of Good Hope, &c.

ter's kindness, while the latter generally gives them a severe flogging by way of redress.*

* Thus we see, for a slave to seek redress in the West Indies, is the same, to use an old sea term, as to pretend to go to law with the Devil, while the court is held in hell—the expression, we must allow, is harsh, and we fain would omit it, but it is so just a delineation of the picture, we beg the reader to look over it. Yet why should we be mealy-mouthed, or mince our meaning in so just and righteous a cause? The planters, we find, are audaciously bold to assert what they falsely consider to be their individual rights, though it be to fight against God under a system of cruelty and oppression:—why should not we, therefore, as loudly and plainly proclaim ours—the rights which GOD has given to every man---*the Right of Freedom!*

Hear with what effrontery the fancied lords of Trinidad assert their right in the public Gazette of that island!

"We did, and do declare, the WHIP to be ESSENTIAL to West India discipline; aye, as essential, my Lord Calthorpe, as the freedom of the press, or the trial by Jury, to the liberty of the subject in England, and to be justified on the same legitimate grounds. The comfort, welfare, and happiness of our labouring classes cannot subsist without it. The fact may have been denied by others, but never by us. We have never condescended to equivocation or disguise in this colony. It may be denied by the West Indian Committee, but it has never been denied by us."

Now it were much to be wished that this declaration, so insulting to Majesty, the legislature, and the people of England, was laid before his Majesty: it certainly amounts to rebellion against the mother-country, and includes in it, that in *defiance* of the King and the legislative government, the planters will do as they please. And, as Lord Calthorpe very justly observed at the late Norfolk Anti-slavery Meeting, "there cannot be a more humiliating spectacle, than that England should be braved, dared, and insulted by those who depend upon her consumption for their political being and existence."

It were but a just retaliation, also, that the authors of this declaration, with the Rev. Mr. Bridges, who boasts so much

Two women who were far advanced—desired to quit the field during rain, on account

of having solemnized among the slaves of his parish—a marriage without any of the rights of marriage—a marriage which gives no security, and confers no benefit beyond that of an unlicensed concubinage, and which leaves them in a condition to be paralleled only among the beasts of the field and the forest, were brought to England, (handcuffed and ironed down to the ring-bolts of the deck in the manner slaves are conveyed from Africa, fed upon English horse-beans,) and made to serve as convicts at Woolwich, under the discipline of that very whip, which, according to their own account, is so essential to the comfort, welfare, and happiness of persons in that situation.

It is a lamentable consideration, to think how many persons there are, even in this age of the world, who, like Esau, bargain away their birth-right for a mess of pottage. It matters not by what means; whether by oppression, fraud, violence, lies, deceit, hypocrisy, or even, as we see, in a *religious garb*; if riches are to be obtained, no sufferings of a fellow creature shall be a bar to their avarice.

To such persons as are unconscious of this, the writer takes the liberty of saying a few words. It was his intention to have done so in his Address to Planters; but, unwilling to give offence, he omitted saying then, that which indeed justice called aloud for, and which truth at any hour would have supported: but *now*, having just received, inclosed from an unknown hand, *No. 3 of the Anti-Slavery Monthly Reporter*, he can be no longer restrained.

Your *presumption*, Gentlemen, in saying the discipline of the whip is as essential to the comfort, welfare, and happiness of the slaves as the freedom of the press, and trial by jury to the liberty of the people of England, as just quoted, is a gross libel upon the British legislature, an offence to every Englishman; to be paralleled only by directly spitting in the face of the King, the Privy Council, the Parliament, and the whole nation individually; and for this insult, the writer calls upon every Englishman to resent your opprobrious conduct, by uniting their endeavours to prevent a repetition of this insulting language, by claiming the slaves' Right to Freedom, whom, from men like yourselves, by your

of their precarious situation. The overseer refused them permission. They went to complain.

acknowledged brutish conduct, you have humbled beneath the beast. However, in the eyes of God, they are as free, and have a soul as capable of enjoying, through the merits of the Redeemer, all the blessing of heaven, as yourselves or the Rev. Mr. Bridges.

Some may call it presumption, others enthusiasm; and being one of those kind of enthusiasts who see the finger of God in a mole-hill as in a mountain, I am also willing to see the finger of Providence in conveying one of those Reports to me, to which the friends of the negro are indebted for the information received from time to time, respecting the oppression of the poor slaves, and the tyranny of their masters, and but for which, the planters would now have escaped that reproof which so monstrous and bare-faced a declaration calls for---a declaration which breathes in it rebellion against the spirit of the mother country, and which betrays a wicked, tyrannical, and disdainful spirit, for which they can make no recompense but in giving manumission to their slaves.

But I have hinted (by the providential manner in which the above Report came to my hands, just at this time,) as though I felt that it was the will of God that the conduct of the planters should not escape uncondemned. I shall, therefore, on this head now say, what, in my Address to them, I had only thought to do; trusting that while I endeavour to paint them in their true colours, it will meet with Divine approbation, as far as it is a scriptural view of their character.

My thoughts, then, while addressing the planters in the former part of this volume, were, that in case my attempt to expose Negro-Slavery should prove altogether void towards stirring up the reader in favour of emancipation, yet it should so far harass the planters as at least, to prevent their enjoying themselves in the possession of their slaves; *so far*, at least, that in comparison as the strenuous advocates for whip discipline worry and harass the persons of their poor slaves, so it was my determination to cast some awful and humiliating truths in their way, as should not fail to haunt and vex them, till they set their slaves at liberty.

of this refusal to a magistrate, but were stopped in their way by a neighbouring overseer, and by

Don't tell us of peace! There is no peace to the oppressor. You may have faces brass, and foreheads steel in the great bustle of busy day, but where are you when night comes on, and reflection, like a thief, steals upon you; sickness overtakes you, and death stares you in the face, warning you of a day of retribution! Where now is your proud boasting? We tell you that you are poor things; you cannot endure the thought for a moment; the state of mind of the poor negroes you oppress, is enviable to your imaginary happiness.

You may form assemblies—you may unite your forces to resist the calls of humanity—you may curse the Anti-Slavery Society—you may boast of your unmanly and disgraceful brutality, and proclaim to the whole world your shameless and inhuman determination to flog, expose, and oppress the poor negroes—yea, you may be presumptuous enough to mouth the heavens, and mock and scorn at religion in the face of day; but we challenge you, or any set of men under heaven, who support the necessity of slave-labour, either by the impulse of the cart-whip or without it, to say you have any *real* peace: you may, indeed, have an apparent momentary peace, or suspension from thoughts of death, judgment, and a future state, when drowned amid the cares of the world; but we deny that you have any solid peace, on this account *alone*; because your consciences, if you have any, will speak and condemn every thing which hath the appearance of oppression; much more so, that of professed Christians oppressing their fellow creatures in slavery. You may call us hypocrites and enthusiasts if you will, which we are willing to bear; but we, who are acquainted with the human heart, can read your *other* and more sober thoughts in your restless moments, in the silent watches of the night; and when we tell you “There is no peace, saith my God, to the oppressor of the poor slave and to the slave-master,” we know that your hearts, in secret, vibrate AMEN. And this is speaking in your favour; for if this be not the case, it is infinitely much worse with you, for, from the same unalterable truth, we must then tell you, that your consciences are seared as with a hot iron, and there re-

him thrown into the stocks until he sent them back to their own overseer, who put them again into the stocks on their own estate, and had them flogged. Of this proceeding they complained to the attorney. The attorney was of opinion that the overseer had acted with undue severity, but he considered the women to have been highly to blame for attempting to complain to the magistrate; whereas, he said, they ought in the first instance to have complained to him.

mains no more hope of mercy for you in the world to come, than you admit to your poor slaves here below.

Go! Go to, now ye rich advocates for slavery, who have oppressed the poor negroes---“who flay their skin from off their bones---who have spoiled by violence---who have slain the innocent *without cause*---go to now, and *howl*, and weep for the miseries that shall come upon you: your riches are corrupted, and your garments moth-eaten; your gold and silver are cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of your labourers, who have cut down your canes, which is of you kept back by fraud, crieth, and the cries of them are entered into the ears of the Lord of Sabaoth.” But this you are wilfully ignorant of; however, it is precisely the case of every slave-proprietor, of whom the God of heaven and earth hath declared, that *they are blinded by the God of this world*; that their hearts have waxen gross, their ears are dull of hearing, and their *own eyes* have they closed, lest a proper view of the evil of possessing and oppressing slaves should diminish ought of their imaginary happiness.

This, Gentlemen, is precisely what I thought to write in my Address to you. It is your true character, and if, in this condition you can lie down upon your beds in peace, unmortified and unvexed, either at your own conduct, or mine; and if you can enjoy reflection upon this point, the same as although you had given manumission to your slaves; then I am content that this book shall be burnt by the common hangman.

The law professes to limit the number of lashes which shall be given at one time to thirty-nine, but neither this law nor any other can protect a Negro, especially one who is the Slave of an absentee proprietor, in which all is in the power of the overseer, who is absolute master, and may be at the same instant law-giver, accuser, and judge; and may not only award sentence, but order its execution. And supposing him to act cruelly and unjustly, nay to kill a Slave outright, by putting him to the most lingering and cruel death that ever the Devil or the Inquisition invented, the evidence of a thousand slaves would avail nothing to his conviction. The planter considers the Slaves as his *private property*, just as a man in England does his horses. The Slave has no more power to demand justice than if he were a horse, for his evidence is not admissible against a White. And to shew that the limitation of the number of lashes to thirty-nine is practically disregarded, Mr. Cooper informs us, that an overseer told him that a woman had disobeyed his orders, and he put her into the stocks by way of punishment. She complained to the attorney of this proceeding. He ordered her to be thrown down on the ground, in the customary manner and thirty-nine lashes were inflicted on her naked posteriors, after which she was raised up, and immediately* thrown down again, and received thirty-nine more applied in the same manner.

* It is in the practice of this piece of low cunning, that these robbers of justice and humanity make their boast of *cheating the law*.

It is common for Negroes, who have been guilty of what is deemed a serious offence, to be worked all day in the field, and during the intervals of labour, as well as during the whole night, to be confined, with their feet fast in the stocks. In the case of one Negro, who was so confined for some weeks, Mrs. Cooper begged hard to obtain a remission of his punishment, but did not succeed. Another Negro, belonging to the estate, was a notorious run-away. Being taken, he was flogged in the usual manner, as severely as he well could bear, and then made to work in the field. During the interval of dinner-time he was regularly placed in the stocks, and in them also he was confined the whole night. When the lacerations produced by the flogging he had received, were sufficiently healed, he was flogged a second time. While the sores were still unhealed, one of the book-keepers told Mr. Cooper, *that maggots had bred in the lacerated flesh.* Mr. Cooper mentioned the circumstance to the attorney, who did not manifest any surprise on hearing it.

An old African Negro, well known to Mr. Cooper, who appeared to possess a sound and superior mind, and was reckoned the best watchman on the estate, was placed to watch the provision-grounds for the use of the overseer's house. These were robbed, and the robbery being imputed to his neglect, he received a very severe flogging. The old man declared that he could not help what had happened, the grounds being too extensive for him to guard them effectually, so that while he was on one

side of them, the Negroes could easily steal on the other. This flogging made a great alteration in the old man, and he never seemed well after it. In two or three weeks another robbery occurred, he received a still more severe flogging than before. One morning, while Mr. and Mrs. Cooper were at breakfast, they heard a groaning, and going to the window, saw this poor man passing along in a state which made Mrs. Cooper shrink with horror. Mr. Cooper went out to him, and found his posteriors, which were completely exposed, much lacerated, and bleeding dreadfully. He seemed much exhausted. He attempted to explain the case, but was incapable from fatigue and suffering. A negro boy was standing by; the old man pointed to him, and said, "Massa, him tell you." The poor old man from this time was never well, or cheerful, and he soon afterwards died.

The same reverend gentleman informs us, that just before he quitted the island, as he was walking in the streets of Lucea, the port town of Hanovah parish, in company with the captain of the vessel in which he had taken his passage, they saw an old man who appeared to have been recently flogged. He was standing in the public street with his posteriors exposed, and bleeding, and yet he seemed to excite no attention whatever from any one but Mr. Cooper and the captain.—I have not quoted this as any thing uncommon, neither does Mr. C. relate it as such, but rather I apprehend to shew its commonness.—Here we see a poor old man

worn out with age in the service of his master, with his nakedness exposed and bleeding in the public street, exciting no more attention than a horse in a team ; but so common is the whip, that even one who is no friend to the negroes, tells us, that it is a reproach to every white man when passing a gang of Negroes, to observe in them the recently lacerated sores, or the deep furrows, which, though healed up, leave the marks of cruel punishment.

CHAPTER XIII

“ I,” says a writer on the subject, “ have seen the back of a poor Negro dreadfully lacerated merely for stealing a morsel you would not deny a favourite dog, another for pilfering a glass of rum, while another is put to the most excruciating torture inflicted by the thumb-screw, for stealing a yam. The piercing shrieks of this poor creature (a boy not quite fourteen) penetrated my very soul, and unable to behold the infernal punishment, I hurried away.—As soon as the instrument is placed on the thumb, the screws are tightened by degrees, and so excessive is the pain that the hapless sufferers to obtain momentary relief, frequently confess crimes of which they are innocent. This torture is chiefly resorted to for the purpose of extorting confession, and sometimes tears off the

nails and bursts the thumb asunder." The same writer also tells us, that as he was walking along he saw a Negro whose pallid looks recommended him to his favour. As he approached he observed the negro held his neck quite erect; this was occasioned by the confinement of a triangle; which, he informed me, as the tears fell on his cheeks, had prevented him from sleeping with comfort for three months. The triangle or pot-hook is made of iron, having long barbed spikes like small grapnels projecting from an iron collar. This mode of punishment is commonly inflicted on run-away Negroes, and is to be witnessed at every workhouse in Jamaica, for if a Negro is deemed sulky or incorrigible by plantation discipline, or by repeated punishment, his parts become insensible to the lacerations which *tear up the skin*, he is often sent to the parish workhouse, where he is chained to another Negro, close shut up at night; and during the day, employed with others chained in the same manner, two and two, in repairing the roads, blowing rocks, building fortifications, sweeping the markets, &c. where they may be seen (some of them) with spiked broad iron collars round the neck; and others, like convicts, dragging after them a large iron shot of about nine pounds weight, which is affixed to a chain by means of a swivel, which, continually trailing after them, is as bright as high polished steel—this punishment, with a flogging once a week, a fortnight, &c. is inflicted without the intervention of any magistrate, by the

mere desire of the overseer or master of the slave, who may protract the confinement to any length of time.

The Workhouse Negroes, with those shut up in hospitals, or hot-houses as they are called, must be reckoned the most wretched, dejected, and unhappy among the Slaves; it being, in common, their misfortune, either not to be blest with so cheerful and subservient a disposition to the slavish yoke as their companions; or from a juster or a more refined sense of their former station and dignity in their own country (as that of the African-chief, see page 58) and of their right to liberty, and of the wrongs to which they are every day subjected, they feel a less disposition to servitude, and thereby are doomed to a workhouse or a hothouse to cure them of the sulks, or of those diseases which the sulks, as it is called, produce, viz. the mal d'estomac, or dirt eating, which, says Dr. Williamson, if this disease once establish itself among a gang of Negroes, we cannot possibly calculate on its ravages.

If I would describe the appearance of the wretched desponding inmates of these inhospitable abodes, I must have recourse to an author whose description of the Dutch Colonies corresponds exactly with that of a Negro workhouse or hospital. Here, misery with unvaried face shews the sad features of fixed despair, no transient smile relaxes the furrows of settled misery, no mirthful sally occasioned by forgetfulness, cheats the bosom of its grief—*forlorn*, it throbs, or heaves in unison with the rending

sigh—the form debilitated, bespeaks the vigils of the night—the sudden start—the broken slumber which denies renovation—all ! all ! is strikingly depicted on the care-worn countenance amid the clang of whips and chains.

And here I must not omit to say something of the Work-house and Marshal's sales. The Slaves then in Jamaica and other colonies are still regarded by the law, and treated in point of fact, not as human beings, but as chattels ; and as such, are liable to be seized and sold for the debts of their master, with as little ceremony as a horse or cart, or a piece of furniture would be seized and sold in execution in this country.

It must be understood, then, that all free persons of colour are expected to possess a deed of enfranchisement, which if he should lose, would destroy the only evidence by which his claim could be substantiated ; for, as the law now stands, if a white person asserts a right to hold a fellow creature in perpetual slavery, the burden of proof lies, not on the asserted owner, but on the alleged bondsman. He is required, at the peril of the most severe personal infliction, to which men can be subjected to in this world, to prove a negative ; to shew that he is *not* a slave. In making this proof, he is, by another most iniquitous principle of law, excluded from producing as evidence in his favour, the testimony of any of that class of society, the black or coloured slave-population, with whom alone he can ever associate, and on his descent from whom his title to liberty frequently depends, and to whom alone his right

to freedom, and the grounds of it, may often be known. Even if he were born in England, and had the unhappiness to visit one of our West Indian colonies, he would be liable to be seized as a run-away, and sold into perpetual bondage, for want of a deed of manumission, which, under the circumstances of his birth, he could never have possessed.

Such is the law, and such also is the daily practice of *British* colonies. It is not merely the individual European claimant, but the state itself, the crown of Great Britain, as represented by the executive government of its colonies, which continually holds the miserable descendants of Africa to this dreadful probation. Let any man take in his hands a file of Jamaica newspapers : one will scarcely be found without numerous advertisements to the following effect ;—“ Whereas —, a man of colour, *who asserts himself to be free*, has been committed to the public gaol of — ; notice is hereby given, that unless, within — days, the said — *shall satisfactorily prove his title to freedom*, or shall be claimed by his lawful owner, he will, at the expiration of that time, *be sold for the benefit of the public !*”

Nor let it be imagined that such cases are merely suppositions, or of unfrequent occurrence. The Royal Gazette of Jamaica itself need only be opened, in order to furnish numerous cases of the most aggravated description, of which we will give a specimen or two of the evidence which it furnishes.

On the 20th May, we find the following specification of persons confined in the common gaols of the island, as run-aways:—

“George Thomas, an American; says he is free, but has no document.

“Samuel Menderson, a Portuguese creole, (no mark, &c.); says he is free, but has no document thereof.

“Joseph, a native of St. Domingo, no brand-mark, &c.); says he is free; to be detained until he proves his freedom.

“William Kelly, a creole; says he is free; to be detained until his freedom is proved.

“John Francis; says he is a native of Curaçoa, and that he is free, but can shew no document thereof. There are marks of flogging on his back, which, he says, he got on board the Hebe frigate.

“Thomas Hall; says he is free.

“Antonio Belfour, a Sambo; says he is an American, and that he is free.

“David Barrow, a Sambo; says he was born at Barbadoes, and that he is free.

“Alexander Antonio; says he is a Spaniard, and that he is free.

“John Rose, an American Sambo, a sailor; says he is free.

“Antonio Morales, a creole, of the island of St. Thomas; says he is free, but has no document thereof. Came here as carpenter of the schooner Sparrow.”

In the very last paper which arrived from Jamaica, (that of November 18th,) we find the following insertions in the gaol-lists, viz.

“ John Dixon, a creole, ; says he is free, but has no document thereof.

“ John Messar, says he is free, but has no document thereof.

“ Edward Brian Wardens, a mulatto creole ; says he is free, but has no other document than a pass, signed “ John Wardens,” who says that he is his son, and was born free.

“ William Bennett, a creole, says he is free, but has no document thereof.”

The Gazette of each week exhibits similar, and not less numerous, instances.

Here let it be remembered, that all the individuals in the above list, (and these form, probably, not a tithe of the cases of precisely the same nature, which have appeared in the Royal Gazette of Jamaica, during the last year alone), allege that they are free. There is no contrary allegation ; they are not claimed by any man as slaves. And yet, because they cannot produce documentary evidence of their freedom, (a species of evidence which, perhaps, they never could have possessed, or may have lost), they are, after a certain time, by the fiat of the Jamaica legislature, to be sold to the best bidder, precisely as strayed horses or mules, which have been impounded, but not claimed, would be sold ; and the proceeds of the sale (the price of blood) after defraying the gaol expenses, are to be paid into the treasury of the island. Is it possible for an Englishman to contemplate such a state of things as this without horror ? And are we not bound, in the sight of God and man, to provide an adequate remedy ?

But thus it goes on : from the Royal Gazette of September, 1822, we extract the following notices of persons taken up and confined as run-aways, viz.—

“ In St. Anne’s work-house ; Robertson, a Mandingo ; says he is a discharged soldier, of the second West India regiment, and that he is free.”

“ In St. James’s work-house ; Joseph Lee, a creole ; no apparent brand-mark ; says he is free, but has no document thereof.”

“ In Spanish Town workhouse ; Edward Quin, a native of Montserrat ; elderly ; no mark ; says he is free, but no document.”

“ In Clarendon work-house ; Harry, a creole ; formerly belonged to Mr. George, who died before the Maroon war (1797) ; has had no owner since ; grey-headed.”

But what proof is there that these persons were actually sold ? We can adduce no evidence on this point. These persons may, for aught we know, have been able, before the period of their imprisonment expired, to establish their freedom by legal proof. But if they were unable to do this, it would only have been following the course prescribed by law, to sell them by public auction, as slaves. Of this fact the very numbers of the Gazette which have supplied the above extracts, furnish evidence. We observe in it the following advertisement:—

“ *Westmoreland Work-house, Aug. 27th, 1822.*
—“ Notice is hereby given, that unless the undermentioned *slave* is taken out of this work-house prior to the 22d of October next, he will,

on that day, between the hours of ten and twelve in the forenoon, be put up to public sale, and sold to the best bidder, agreeably to work-house law now in force, for the payment of his fees, viz:—John Williams, five feet nine inches and a half high, no brand mark; says he is a maroon of Charles Town, whereof John Marsh, Esq. is superintendant, but which is *supposed to be false*, as he is apparently a foreigner by his speech. He had, for some time, been seen skulking near Glasgow-estate, in this parish.”

The following names are appended to similar advertisements, viz.—

“ Kingston work-house; Mary Johnson, an aged creole, *no brand-mark*; says she belonged to William Johnson, a Maroon, who has been dead eight years, since which time she has maintained herself.”

“ Spanish-Town work-house; Joe, a French creole; no brand, very black; says he belongs to his father and mother in St. Mary’s.”

“ Clarendon work-house; Robert, an Eboe; elderly; belonged to Mr. Macbean, who died some time ago; has no owner at present.”

But we will now close this humiliating and man-degrading scene from the authority of Lord Suffield, at the late Norfolk Anti-Slavery Meeting, when the Noble Lord referred to the Jamaica Gazette, received in August last (1825). “A black was advertised as having two marks—a roan horse as having three. Notices are given of stray negroes and horses being found, and of their being sold, unless the expences shall be

forthwith paid. Thus to all intents and purposes (continued the Noble Lord,) the negroes are treated as the brute part of the creation. In the Gazette, a pregnant female and a cow in calf are advertised for sale, if not claimed.—Matty, a Mulatto woman, her two quaderoon children, of the ages of two and three years, a bay pony, a filly follower, and sundry saddlery ; concludes thus, “the foregoing slaves, horsekind, &c. will be sold under a writ of *Venditioni Exponas*.—Slaves, horsekind, &c. ! Human beings and other cattle ! In one week, ninety-seven deserters were apprehended ; seven were to be sold for debt ; seventeen out of work-houses ; they were marked with frightful scars, many had lost their teeth, some a finger and eye. Women are described as scarred upon the back, and stomach.* He (the Noble Lord) did not know them, nor would he own them as countrymen, if they preserved a guilty silence under this aggravation of horrors. He implored the meeting to avail themselves of that liberty which they possessed, and in which they gloried, and rescue eight hundred thousand fellow creatures from the rapacious lust exercised upon them with impunity by the hand of lawless power.”

Now, is it possible to conceive a more tremendous instrument of oppression, than the

* This recent information, we trust, will serve to substantiate our former assertions, (See pages 71, 86, 87), while, at the same time, it confirms that our accounts of the condition of the slaves are not merely the history of former times, but such as actually exist at this day in our West India colonies.

power which the laws of the West Indies convey to every man in the community, of thus treating, as slaves and criminals, all whose countenance indicates that they are of African descent, or that they have African blood in their veins ; of imprisoning them as run-aways, and of having them afterwards sold into a perpetual bondage, where they, and in the case of women their offspring too, may wear out their wretched lives under the cattle-whip ? As those who take up run-a-ways, and commit them to a work-house, are entitled to a reward for this service, it is obvious that there exists a strong temptation to abuse this power. Any needy ruffian, to whom a few dollars are an object, may first rob a poor wretch of his document of freedom, and then commit him as a run-away. And here it may not be amiss to advert to a law, passed in the West Indies in the year 1772, by which the crime of running away is punished with death ; and this, not in the case only of the *third* offence, but even in the very first instance. There is also another law, by which every negro's hand is armed against his fellow-negroes, by his being authorised to kill a run-away slave, and even have a reward held out to him for so doing.

Besides, what a fearful tenure it is, by which to hold that precious possession of personal liberty, that if the certificate of it, which a man ought to have in his possession, shall have been lost by accident, or consumed by fire, or stolen, or destroyed by the various insects which abound in tropical climates, he shall be exposed

to this appalling risk. But if they have either never had such a document of freedom as West Indians have pronounced *legal*; or, having had it, have lost it, they are liable to undergo the merciless and relentless operation of the *work-house law*; and, after having laboured for some months in chains, and under the lash, for the benefit of the public, they may then be put up to auction, and sold into irremediable bondage; the proceeds to be applied, first to the *payment of their fees*; and when that end is answered, (*proh pudor!*) to replenishing His Majesty's Treasury!!! Comments would only weaken the effect which the bare statement of such facts is calculated to produce.

Having directed the attention of our reader to the Work-house sales, we would now accompany him to the Cattle-mart, or Marshal's sales.

The Marshal's sales are the hardest and the most irreconcilable to a feeling mind that can be conceived. Dr. Williamson, after speaking of a certain gang of Negroes, who had been purchased at the Marshal's sales, and who, having been seized and sold for payment of their master's debts, had, of course, been forcibly separated from their connexions, wives, children, &c. in different parts of the island. He states that medical care was lavished upon them in vain. "Depression of mind spread among them.—They candidly confessed that death was their wish." He then goes on to observe, that "Negroes anticipate that they will, upon death removing them from *that* country, be restored

to their native land, and enjoy their friends' society in a future state. *The ill-disposed to their masters* will sometimes be guilty of suicide, or, by a resolute determination, resort to dirt-eating, and thus produce disease, and at length death. But as Negroes imagine that, if decapitation be inflicted after death, the transition to their native country cannot follow, a *humane principle* leads the proprietors to have the head of such a Negro placed in some prominent situation, and this has been found a salutary mode of deterring the rest from a conduct so destructive."

But this leads me to advert to the sentences passed upon the insurgents of Demarara and Kingston. Some had been hung; others had received corporeal punishment, and others were yet to receive **ONE THOUSAND LASHES**, and were condemned to be worked in chains during the residue of their lives! Let those who have ears to hear, and hearts to feel, deeply ponder. Hear! hear! One of them, now hanging in chains at Demarara, was sold and separated from his wife and family of ten children after a marriage of eighteen years, *and thereby made a rebel*. Another, a slave of no common intellect, whose wife, the object of his warmest affections, was torn from his bosom, and forced to become the mistress of an overseer. His domestic happiness thus destroyed for ever, he became (how should he have been otherwise) disaffected and desperate. Such provocations, added to their *common and every-day wrongs*, seem beyond human endurance, and might instigate the very stones to cry out.

CHAPTER XIV.

WE now proceed to close this history, by relating some few facts, which, although brought in evidence before the House of Commons, are not generally known, but which, while the abominable system is suffered to exist, ought to be exposed as upon the house-tops—a stigma to the nation, to the eternal shame of the age in which we live, and to the everlasting disgrace of the supporters of it. They will serve also to shew that no man can be a slave proprietor, without being tempted to abuse an authority with which no man should be entrusted. And as Chapter VI. shows that nothing can exceed the brutality of the Slave captains, so from what follows, we shall shew that no tyrant can go beyond that of a Slave-driver in the West Indies.

A wretch, in Barbadoes, had chained a Negro girl to the floor, and flogged her till she was nearly expiring. Captain Cook and Major Fitch, hearing her cries, broke open the door and found her. The wretch retreated from their resentment, but cried out exultingly, “that he had only given her thirty-nine lashes (the number limited by law) at any one time, and that he had only inflicted this number three times since the beginning of the night,” adding, “that he would prosecute them for breaking open his door; and that he would flog her to death for all any one, if he pleased; and that he would give her the fourth thirty-nine before morning.”

Mr. Francis, a West India planter, informs us of an overseer, who having thrown a Negro into a copper of boiling cane-juice, for a trifling offence, was punished merely by the loss of his place, and by being obliged to pay the value of the slave. He states another instance of a girl of fourteen, who was dreadfully whipped for coming too late to her work. She fell down motionless after it; and was then dragged along the ground, by the legs, to an hospital (hot-house I presume), where she died. The murderer, though tried, was acquitted by a jury of his peers, upon the idea, that it was impossible for a master to destroy his own property. This was a notorious fact. It was published in the Jamaica Gazette.

In the former case it has been conceived, that a master had a right to punish his slave in whatever manner he might think proper: but here is a case of a conviction: and does not the verdict of the Jury show, that the doctrine of calling masters to an account is merely novel? as a Jew who had wantonly cut the mouth of a child, of six months old, almost from ear to ear, was only pronounced guilty, subject to the opinion of the Court, if immoderate correction to a slave by his master, be a crime indictable! The Court determined in the affirmative; and what was the punishment of this barbarous act?—a fine of forty shillings currency, equivalent to about twenty-five shillings sterling.

A youth about nineteen entirely naked, with an iron collar about his neck, having five long projecting spikes. His body both before and

behind him was covered with wounds. His belly and thighs were almost cut to pieces, with running ulcers all over them; and a finger might have been laid in some of the weals. He could not sit down because his hinder part was mortified, and it was impossible for him to lie down on account of his collar. He supplicated the General* for relief. The latter asked who had punished him so dreadfully? The youth answered, his master had done it. And because he could not work, this same master, in the same spirit of perversion, which extorts from Scripture a justification of the Slave-trade, had fulfilled the Apostolic maxim that he should have nothing to eat. The case he meant to make of this instance was to show the unprotected state of the slaves. What must it be, where such an instance could not pass only unpunished, but almost unregarded. If in the streets of London, but a dog were to be seen lacerated like this miserable man, how would the cruelty of the wretch be execrated who had thus even abused a brute.

A slave under hard usage had ran away. To prevent a repetition of the offence his owner sent for his surgeon, and desired him to cut off the man's leg. The surgeon refused. The owner, to render it a matter of duty in the surgeon, broke it. "Now," says he, "you must cut it off, or the man will die."

Mr. Ross heard the shrieks of a female issuing from an out-house; and so piercing, that he determined to see what was going on. On

* General Tottenham.

looking in, he perceived a young female tied up to a beam by the wrists, entirely naked, and in the act of involuntarily writhing and swinging, while the author of her torture was standing below her with a lighted torch in his hands, which he applied to all her parts as it approached him.

Having thus from first to last given the reader a general outline of the history of Negro Slavery, by tracing the steps of the poor captive from the first moment of his captivity through the various scenes of wretchedness and misery, till we have got him through the seasoning, inured to every hardship, and secured for life in vile and abject servitude, degraded beneath the brute—it is in this deplorable state we are at present obliged to leave him : and horrid to relate (in the language of Mr. Buxton) “ in the form of a man, without the name, though not without the feelings of a man.—A mere thing, saleable and floggable—to be bought and sold—to be paid as a debt, or left as a legacy—deprived of all right, shorn of all privileges.—He has no marriage, though a wife—no child, though a family—no Sabbath, though a *Christian* master who professes to be a follower of the Lord of the Sabbath—and thus he is left without hope of redemption, though possessing out of his own industry and hard earnings after hours, six times his cost ; and this is the man whom the planters have had the effrontery to tell us is happy, and to be envied by our peasantry, though doomed to interminable slavery ; and for whose comfort, welfare, and

happiness, *they, themselves tell us*, the WHIP is so **ESSENTIAL**.

And Reader ! is it possible that you will thus leave a fellow creature to be regarded merely as goods and chattels—compelled to labour without wages ; and to be branded,* chained, and flogged at the caprice of another, a mere man like himself, and you still remain, as it were, a dumb and silent spectator, and not hold up your hand in the sacred cause of justice and humanity? Is it possible that you can hear eight hundred thousand of your fellow-creatures, calling aloud to you from the other side of the Atlantic, and you should be deaf to their cries? No! no! I know you better. I know that as a member of the Church of Christ you will lift up your voice against the accursed evil. But while the world hear you do this, let angels behold you imploring our one common gracious Father, who is loving unto every man, and whose tender mercies are over all his works, that for the sake of our adorable Redeemer, to bless the united efforts of the Anti-Slavery Society in behalf of our poor sable brethren ; for, herein, as I said before, is our strength and hope.—Wherefore I would say again, let us give God the praise by looking up to Him, through the means. It is a hard case, and enough to shock and horrify any person to think that so many of our fellow subjects, creatures of the same God are doomed to perpetual slavery for being guilty of no crime but that of differing in complexion. Some I know are inconsiderate

* See Appendix.

enough to say—"We can't do without them"—*Can't do without them!* Upon the very same ground a highway-man, or any needy ruffian may go and commit a robbery on the highway; yea, upon the same unwarrantable authority, any set of villians may rob your house, and afterwards make both you and your children slaves! And, then, with the same plausible excuse, tell you—*We can't do without money*, and being too lazy to work ourselves, can't do without *you*.

In defence of the planter, it may be justly observed that all are not alike, and that many of them are men of very humane dispositions: this, we certainly must allow; and that if slavery were compatible with the revealed Will of Almighty God, these we should call good men: but as it is, in some respects, there remains a doubt if this kindness does not spring from conviction or policy—from *conviction*, being convinced in their sober reflections, that slavery is repugnant to the doctrine of the Gospel; from *policy*, because kind treatment is most likely to preserve and lengthen life, and to encourage the breed—but even where the planter's kindness originates in the purest and most sensible feelings of humanity, then is he only to be compared with the rich young man in the Gospel, who, in reply to our Lord could say, "all these things have I kept from my youth up, yet when our Blessed Lord told to go and sell all and follow him, went away sorrowful:" so likewise these, like the young man, may have kept all these things; but when our Lord tells

them "one thing lackest thou yet ; go, give manumission to thy slaves, and come and follow me ;" behold, like Jeshurun, they kick and regard not the commands of the God of their salvation, neither will they let their brethren go free, in spite of a guilty conscience, which to them is a continual torment, but endeavour to lull themselves to rest under the idea that justice will be satisfied, and oppression compensated for, by kind treatment ; however, it is a well known fact that no man can be the proprietor of a slave without abusing that authority with which no man should be entrusted.

But it hath been hinted that indemnification should be made. *Indemnification!* It were proper that compensation should be given to all who were injured in their property ; the Planter as well as the Negro. But is the mere loss of property (allowing it were so) to be put in competition with life and liberty ?—But this is not the case ; for I have already proved, (page 13,) that every Negro who was living at the time the Abolition took place, to say nothing of those who were born since, for whom the planter has not paid a single farthing, has earned more than three times the worth of his purchase at the rate of five shillings a week only : consequently, under the head of indemnification, the balance in favour of Cr. (the Negro) is at least 172*l.* besides immediate emancipation : therefore no indemnification can be claimed on the part of the planter ; but the Negro slave has a claim which no national custom, of however long standing, no hereditary right, no human autho-

rity, no arbitrary power, no public privilege, no law, no perversion of scripture can cheat him out of. We mean a claim to LIBERTY, with all the Rights of Man, and the privileges of a Brotherhood and a Christian; and this we maintain is due to every man breathing, who has not forfeited his liberty by an act of criminality; and this we challenge any man upon the face of the earth to deny upon the grounds of Scripture—of *Scripture*, because this is the standard of all truth, and the only rule of justice which God hath given us to walk by; and whatsoever is contrary to this, hath in it the damnable nature of sin, and ariseth from an avaricious, oppressive, overbearing, corrupt and wicked heart.

CHAP. XV.

A VIEW OF
NEGRO SLAVERY,

AS IT EXISTS IN THE
UNITED STATES OF AMERICA.

Mr. Hall tells us of the impression he received, when, in travelling southward from Philadelphia, he first entered the *Slave* states.

“The houses, universally shaded with large virandas, seem to give notice of a southern climate; the huts round them, open to the elements, and void of every intention of comfort, tell a less pleasing tale: they inform the traveller he has entered upon a land of masters and slaves, and he beholds the scene marred with wretched dwellings and wretched faces. The eye, which for the first time looks on a slave, feels a painful impression: he is one for whom the laws of humanity are reversed, who has known nothing of society but its injustice, nothing of his fellow-man but his hardened, undisguised, atrocious selfishness. The cowering humility, the expressions of servile respect, with which the Negro approaches the White man, strike on the senses, not like the courtesy of the

French and Italian peasant, giving a grace to poverty, but with the chilling indication of a crushed spirit: the sound of the lash is in his accents of submission; and the eye which shrinks from mine, caught its fear from that of the task-master. Habit steels us to all things; and it is not to be expected that objects, constantly present, should continue to excite the same sensations which they cause, when looked upon for the first time,—and this, perhaps, is one reason why so much cruelty has been tolerated in the world: but whosoever should look on a slave for the first time in his life, with the same indifferent gaze he would bestow on any casual object, may triumph in the good fortune through which he was born free, but in his heart he is a slave, and, as a moral being, degraded infinitely below the Negro, in whose soul the light of freedom has been extinguished, not by his own insensibility, but by the tyranny of others. Did the miserable condition of the Negro leave him mind for reflection, he might laugh in his chains to see how slavery has stricken the land with ugliness. The smiling villages, and happy population of the Eastern and Central States, give place to the splendid equipages of a few planters, and a wretched Negro population, crawling among filthy hovels—for villages (after crossing the Susquehanna) there are scarcely any; there are only plantations: the very name speaks volumes.” Hall, pp. 318—230.

Mr. Hall then states some particulars in the mode of treating slaves, which he asserts to be

matters of public notoriety, admitting of no dispute, and therefore affording an undeniable foundation on which to discuss the question of their physical enjoyments. Their huts are miserable in the last degree, built of unsquared trunks of pine trees, so ill put together, that during the night, the fire shines through them as through wire lanterns. And he states it as no slight addition to their toil, to be obliged to cut and fetch wood to warm this miserable dwelling, pervious as it is to every blast, and to have their night's rest perpetually broken by the necessity of keeping up fires to temper the cold.* The furniture of these huts consists of a few gourds and wooden utensils, and, as for bedding, a Negro is supposed to require none. The accommodation to which even the master, who is reputed humane and equitable considers his slaves to be entitled, is this wretched cabin with a single blanket. The usual clothing of the plantation slave, Mr. Hall observed "almost invariably to be ragged and miserable in the extreme." Their food consists of rice and Indian meal, with a little dried fish, and is, "in fact, the result of a calculation of the cheapest nutriment on which human life can be supported." (p. 429.)

Let us observe, on the other hand, the effect produced by the force of habit on the moral feelings of a respectable individual, Mr. Duff; a person residing in a remote valley in the state of Virginia, whom Mr. Hall describes as an ex-

* Slaves in the West Indies will, of course, suffer less from cold than those in America.

cellent specimen of the best part of his neighbours. He was remarkably temperate; never uttered an immoral expression; and his disposition seemed in a high degree friendly and benevolent.

“Yet, mark,” observes our author, “the withering effect of slavery on the moral feelings! he was talking of the different ways men had in that part of the country of making money.

‘Some,’ said he, ‘purchase droves of hogs, oxen, or horses, in one part of the Union, and drive them for sale to another; and some buy Negroes in the same way, and drive them, chained together, to different markets: I expect two gentlemen here this evening with a drove.’ I expressed my horror of such traffic: he civilly assented to my observation, but plainly without any similar feeling, and spoke of the gentlemen he expected as if they were just as ‘honourable men’ as any other fair dealers in the community: luckily I was not cursed with their company. I never chanced to fall in with one of these human droves; but I borrow from a pleasing little work, written by a Virginian, and entitled, ‘Letters from Virginia,’ the following description which he gives, in the character of a foreigner newly landed at Norfolk.—

“‘I took the boat this morning, and crossed the ferry over to Portsmouth, the small town which I told you is opposite to this place. It was court day, and a large crowd of people were gathered about the door of the court-house. I had hardly got upon the steps to look in, when my ears were assailed by the voice of singing,

and turning round to discover from what quarter it came, I saw a group of about thirty Negroes, of different sizes and ages, following a rough-looking White man, who sat carelessly lolling in his sulkey. They had just turned round the corner, and were coming up the main street to pass by the spot where I stood, on their way out of town. As they came nearer I saw some of them loaded with chains to prevent their escape; while others had hold of each other's hands, strongly grasped, as if to support themselves in their affliction. I particularly noticed a poor mother, with an infant sucking at her breast as she walked along, while two small children had hold of her apron on either side, almost running to keep up with the rest. They came along singing a little wild hymn of sweet and mournful melody, flying, by a divine instinct of the heart, to the consolation of religion, the last refuge of the unhappy, to support them in their distress. The sulkey now stopped before the tavern, at a little distance beyond the court-house, and the driver got out. "My dear sir," said I to a person who stood near me, "can you tell me what these poor people have been doing? what is their crime? and what is to be their punishment?" "O," said he, "its nothing at all, but a parcel of Negroes sold to Carolina; and that man is their driver, who has bought them." "But what have they done, that they should be sold into banishment?" "Done!" said he: nothing at all that I know of: their masters wanted money, I suppose, and these drivers give good prices." Here

the driver, having supplied himself with brandy, and his horse with water (the poor Negroes, of course, wanted nothing), stepped into his chair again, cracked his whip and drove on while the miserable exiles followed in funeral procession behind him.' " Hall, pp. 357—360.

A practical proof of the wretchedness and degradation, to which this unhappy class of our fellow-creatures is reduced, is exhibited, we are told, at "every tavern" in the slave states; where Mr. Hall informs us, advertisements are seen posted for run-away slaves. "The barbarous phraseology in which they were drawn up sometimes amused" him; but he was more frequently disgusted with "the ferocious spirit of revenge" they too plainly expressed. An incident, which we quote from Mr. Fearon, speaks the same painful truth still more strongly. The scene is laid at Lawes' hotel at Middletown, in the state of Kentucky.

"A few minutes before dinner, my attention was excited by the piteous cries of a human voice accompanied with the loud cracking of a whip. Following the sound, I found that it issued from a log-barn, the door of which was fastened. Peeping through the logs I perceived the bar-keeper of the tavern, together with a stout man, more than six feet high, who was called colonel ———, and a Negro boy about 14 years of age, stript naked, receiving the lashes of these monsters, who *relieved* each other in the use of a horse-whip: the poor boy fell down upon his knees several times, begging and praying that they would not kill him, and

that he would do any thing they liked : this produced no cessation in their exercise. At length Mr. Lawes, the master of the hotel arrived, told the valiant colonel and his humane employer, the bar-keeper, to desist, and that the boy's refusal to cut wood was in obedience to his (Mr. L.'s) directions. Colonel ———, said, that ' he did not know what the Niggars had none, but that the bar-keeper requested his assistance to whip Cæsar ; of course he lent him a hand, being no more than he should expect Mr. Lawes to do for him under similar circumstances.' At table Mr. Lawes said that he had not been so vexed for seven years. This expression gave me pleasure, and also afforded me, as I thought, an opportunity to reprobate the general system of slavery ; but not one voice joined with mine ; each gave vent in the following language to the superabundant quantity of the milk of human kindness, with which their breasts were overflowing :—

“ ‘ I guess he deserved all he got.’ ”

“ ‘ It would have been of small account if the Niggars had been whipt to death.’ ”

“ ‘ I always serve my Niggars that way : there is nothing else so good for them.’ ”

“ It appeared that this boy was the property of a regular slave-dealer, who was then absent at Natchez with a cargo. Mr. Lawes' humanity fell lamentably in my estimation when he stated, ' that whipping Niggars, if they were his own, was perfectly right, and they always deserved it ; but what made him mad was, that the boy was left under his care

by a friend, and he did not like to have a friend's property injured."

The depressed and degraded condition of the Negro slave is communicated, as might be expected, by an almost infallible contagion, to the whole of the free Black and Coloured population of the United States. Nor are even those parts of the Union, called, by way of distinction, Free States, in which slavery is abolished by law, exempt from this charge. The curse of slavery pursues the descendants of slaves to the latest generation. So long as the slightest tinge of African blood can be discovered to flow in their veins, however professedly liberal the institutions of any particular state may chance to be, the sentence of civil disability and degradation continues in force. There exists, as Mr. Fearon well expresses it, in *all* these states, *not excepting any*, "a penal law deeply written in the *minds* of the whole White population, which subjects their Coloured fellow-citizens to unconditional contumely and never-ceasing insult. No respectability, however unquestionable ; no property, however large ; no character, however unblemished, will gain a man, whose body is, in American estimation, *cursed* with even a twentieth portion of the blood of his African ancestry, admission into society.

In Christian America, the case is different. The god whom they worship is not the God who is "no respecter of persons, and who hath made of one blood all nations of men." Even in Philadelphia and New York, there are "African churches" appropriated to "those na-

tive Americans who are Black, or have any shade of colour darker than White." Though nominally citizens, they "are not admitted into the churches which are visited by Whites." (p. 167). In perfect conformity with this spirit, observes Mr. Fearon, is the fact that, in New York, the most degraded White will not walk the street with a Negro; so that although New York is a free state, it is so only on parchment, the Black and Coloured Americans being practically and politically slaves; thus shewing, that "the laws of the mind are, after all, infinitely more strong and more effective than those of the statute book." p. 61.

The following anecdote will throw some farther light on this subject.

"Soon after landing at New York, says Mr. Fearon, "I called at a hair-dresser's in Broadway, nearly opposite the city-hall: the man in the shop was a Negro. He had nearly finished with me, when a Black man, very respectably dressed, came into the shop, and sat down. The barber inquired if he wanted the proprietor or his boss (master), as he termed him, who was also a Black; the answer was in the negative, but that he wished to have his hair cut. My man turned upon his heel, and with the greatest contempt, muttered in a tone of proud importance, 'We do not cut Coloured men here, Sir.' The poor fellow walked out without replying, exhibiting in his countenance confusion, humiliation, and mortification. I immediately requested, that if the refusal was on account of my being present, he might be

called back. The hair-dresser was astonished : ‘ You cannot be in earnest, Sir,’ he said. I assured him that I was so, and that I was much concerned in witnessing the refusal from no other cause than that his skin was of a darker tinge than my own. He stopped the motion of his scissars : and after a pause of some seconds, in which his eyes were fixed upon my face, he said, ‘ Why, I guess as how, Sir, what you say is mighty elegant, and you’re an elegant man ; but I guess you are not of these parts.’—‘ I am from England,’ said I, ‘ where we have neither so cheap, nor so enlightened a government as yours, but we have no slaves.’—‘ Ay, I guessed you were not raised here : you salt-water people are mighty grand to coloured people ; you are not so proud, and I guess you have more to be proud of : now I reckon you do not know that my boss would not have a single ugly or clever gentleman come to his store, if he cut Coloured men : now, my boss, I guess, ordered me to turn out every Coloured man from the store right away ; and if I did not, he would send me off slick ; for the slimmest gentlemen in York would not come to his store if Coloured men were let in. But you know all that, Sir, I guess, without my telling you : you are an elegant gentleman too, Sir.’ I assured him that I was ignorant of the fact which he stated ; but which, from the earnestness of his manner, I concluded must be true.” pp. 58, 59.

“ At the dinner-table I commenced a relation of this occurrence to three American Gentlemen, one of whom was a doctor ; the others were in

the law: they were men of education and of liberal opinions. When I arrived at the point of the Black being turned out, they exclaimed, ‘Ay right, perfectly right: I would never go to a barber’s where a Coloured man was cut!’”

CHAPTER XV.

The cruelty of the Dutch is almost proverbial.

In these settlements, among other acts of cruelty, says a writer, the following remain still fresh on my mind: a fine old negro, beguiled by the temptation of some new rum, proved forgetful of the whip, and stole a bottle; for which he was sentenced to receive two hundred lashes, from the whips of two negro-drivers; and when recovered, was chained to the furnace which distils the rum, there to keep in the intense heat of a perpetual fire, night and day; being blistered and scorched all over till he died.

Another poor creature was suspended alive from a gallows by the ribs, between which, with a knife, an opening was first made, and then fastened to an iron hook with a chain. In this shocking manner he kept alive three days, hanging with his feet and head downwards, catching with his tongue the drops of water (it being the rainy season) that were flowing down his anguished bosom. The sight pierced my heart, and I could not refrain from shedding

tears, which the poor sufferer observed, and, in a voice strongly marked by emotion, said, 'Thank you, Massa!' then, ceased allaying the fever of his parched throat, because I seemed affected. Exalted conduct! amiable fortitude!—and could generosity, in such a moment, influence him? yes! it did, and overcame every selfish consideration. Why did he not call my tears mockery? Why did he not rail at the sons of refinement?—No! a lacerated, uncultivated negro, knew how to prize the drop of sympathy, and stilled the voice of complaint. Moved with compassion, the sentry who stood over him, terminated his misery, by knocking him on the head with the butt-end of his musket.

The next execution I beheld, was that of a beautiful Samboe negro; this young man had killed an overseer; and the poor fellow was sentenced to be broke alive upon the rack: he was laid on his back on a strong cross, to which, with arms and legs extended, he was fastened by ropes. Never did I contemplate a finer figure, or a more intelligent countenance. A Samboe is between a Mulatto and a Negro: they are generally handsome; having dark curling hair, and a bright copper-coloured complexion. When extended on the cross, as I have already described, the executioner, with an axe, chopped off his right hand, and next took up a ponderous iron bar, with which, by repeated blows, he crushed his bones to shivers, till the marrow, blood, and splinters flew about the field. The ropes were then unfastened, but the miserable creature was not dead: in vain

he supplicated the guard to end his sufferings ; this was denied him, as by his sentence he was not to receive the mercy-stroke, He made several fruitless attempts to destroy himself, till, at length, he perished with hunger—a fate, to which many for lesser crimes are doomed.

Should a luckless Slave, in an evil hour, offend the manager, his death is certain, though various the means by which it is worked : sometimes he is ordered to attend him when shooting :—the unsuspecting Negro, eagerly discovers the game ; but instead of the bird that is started, himself is the victim, and he is shot dead on the spot. Conscience troubles not the overseer, and but for the fear of incurring his employer's displeasure, he would boast of killing the black dog.

At another time, the Negro for deserting, is fastened to a stake in the middle of an open plain, exposed to the scorching rays of a meridian sun, with a gill of brackish water, and a single plantain for his daily food, till worn out and exhausted, he ends his mortal career. But managers are not the only perpetrators of cruelty :—the barbarity of planters exceeds even their avarice ; and to their love of vengeance, they sacrifice interest. So irritable are their feelings, so ungovernable their passions, and so vindictive their tempers, that, while punishing the Slave, they forget he is their property, and would sooner see him expire on the rack, than escape with impunity. Thus you will frequently see Negroes deprived of their limbs ;—some an arm, others a leg, or both.—Many, to prevent

desertion, cause the unhappy victim to be hamstrung, or to drag perpetually a ponderous weight. I have seen a Negro flogged for not performing his task, till his skin hung in tatters, and in that state he has been sent to work in the fields.

Compassion is a stranger to the planter's bosom ; nor is it a more welcome guest with the females, whose characteristic seems cruelty ; instead of the gentle intercessors, they become the vengeful instigators of the punishment that they un pitying witness, unmindful of the softness of their sex, or only remembering it to inflict greater pain : thus, has a Negro-driver been ordered to flog a female slave chiefly across the bosom, while another, for a slight failure of her duty, received two hundred lashes, and was compelled to drag, for three months, a chain several yards in length, one end of which was fastened to her ankle, and to the other was affixed a weight of nearly a hundred pounds.

A Negro boy, who unfortunately fell asleep while fanning his mistress, was sentenced to be punished two months ; the first of which, he was flogged once every day ; and the second, tied down flat upon his back, with his feet in the stocks. Some, to avoid these dreadful punishments, have committed suicide, particularly the Coromantin Negroes, who frequently, while being flogged, throw back their heads in the neck, and swallow their tongue, which choaks them instantaneously.

Select Poetry,
ADAPTED TO THE SUBJECT
OF
NEGRO SLAVERY.

I.

The wickedness of Oppression, or man's presumption.

"Men would be Gods."

MILTON.

"O execrable son, so to aspire
Above his brethren, to himself assuming
Authority usurpt, from God not given;
He gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his donation;—but man over men
He made not lord, such title to himself
Reserving, human left from human free."

II.

*The Slave-Masters' warned of a day of retribution for their
barbarous conduct.*

SAVAGE.

"Let by my specious name no tyrants rise,
And cry, while they enslave, they civilize!
Know, Liberty and I are still the same
Congenial—ever mingling flame with flame!
Why must I Afric's sable children see
Vended for slaves, though born by nature free.
The nameless tortures cruel minds invent
Those to subject whom nature equal meant?"

If these you dare (although unjust success
 Empow'rs you now unpunish'd to oppress),
 Revolving empire you and yours may doom—
 (Rome all subdued—yet Vandals' vanquish'd Rome)
 Yes—Empire may revolt—give them the day,
 And yoke may yoke, and blood may blood repay.”

III.

*The horrors of the Middle Passage increased under the
 idea of the well-known fact of Sharks following the Slave
 Ships between the Coast of Africa and the West Indies.*

THOMPSON.

“Increasing still the sorrows of those storms,
 His jaws horrific arm'd with three-fold fate,*
 Here dwells the direful shark. Lur'd by the scent
 Of streaming crowds, of rank disease, and death,
 Behold! he rushing cuts the briny flood,
 Swift as the gale can bear the ship along,
 And from the partners of that cruel trade,
 Which spoils unhappy Guinea of her sons,
 Demands his share of prey, demands themselves.
 The stormy fates descend: one death involves
 Tyrants and slaves; when straight their mangled limbs
 Crashing at once, he dyes the purple seas
 With gore, and riots in the vengeful meal.”

IV.

*Englishmen called upon to take a view of the poor Slave upon
 the point of leaving his Native Shore, and to listen to the
 plaintive language which he utters to himself.*

SHENSTONE'S ELEGY.

“See the poor native quit the Libyan shores,
 Ah! not in love's delightful fetters bound!
 No radiant smile his dying peace restores,
 No love, nor fame, nor friendship heals his wound.

* Sharks have frequently three rows of teeth in each jaw. Sailors tell us, they have as many rows of teeth as they are years old.

" Let vacant bards display their boasted woes ;
 Shall I the mockery of grief display ?
 No : let the muse his piercing pangs disclose,
 Who bleeds and weeps his sum of life away !

" On the wild heath in mournful guise he stood,
 Ere the shrill boatswain gave the hated sign ;
 He dropt a tear unseen into the flood,
 He stole one secret moment to repine—

" Why am I ravish'd from my native strand ?
 What savage race protects this impious gain ?
 Shall foreign plagues infest this teeming land,
 And more than sea-born monsters plough the main ?

" Here the dire locusts' horrid swarms prevail ;
 Here the blue asps with livid poison swell ;
 Here the dry dipsa writhes his sinuous mail ;
 Can we not here secure from envy dwell ?

" When the grim lion urg'd his cruel chase,
 When the stern panther sought his midnight prey,
 What fate reserved me for this Christian race ?
 O race more polish'd, more severe, than they.—

" Yet shores there are, bless'd shores for us remain,
 And favour'd isles, with golden fruitage crown'd,
 Where tufted flow'rets paint the verdant plain,
 And ev'ry breeze shall med'cine ev'ry wound."

V.

AN EPILOGUE.

*Written to interest the public feelings in behalf of the injured
 Africans, by a Clergyman.*

Mungo enters and thus addresses the audience :—

" Thank you, my Massas ! have you laugh your fill ?
 Then let me speak, nor take that freedom ill.
 E'en from *my* tongue some heart-felt truths may fall,
 And outrag'd Nature claims the care of all.

My tale in *any* place would force a tear,
 But calls for stronger, deeper feelings here ;
 For whilst I tread the free-born British land,
 Whilst now before me, crowded Britons stand,---
 * Vain, vain that glorious privilege to me,
 I am a slave, where all things else are free.

Yet was I born, as you are, no man's slave,
 An heir to all that lib'ral Nature gave ;
 My mind can reason, and my limbs can move
 The same as yours ; like yours my heart can love ;
 Alike my body food and sleep sustain ;
 And e'en like yours—feels pleasure, want, and pain.
 One sun rolls o'er us, common skies surround ;
 One globe supports us, and one grave must bound.

“ Why then am I devoid of all to live
 That manly comforts to a man can give ?
 To live—untaught religion's soothing balm,
 Or life's choice arts ; to live—unknown the calm
 Of soft domestic ease ; those sweets of life,
 The duteous offspring, and th'endearing wife ?
 To live---to property and rights unknown,
 Not e'en the common benefits my own !
 No arm to guard me from Oppression's rod
 My will subservient to a tyrant's nod !
 No gentle hand, when life is in decay,
 To soothe my pains, and charm my cares away ;
 But helpless left to quit the horrid stage,
 Harass'd in youth, and desolate in age !

But I was born in Afric's tawny strand,
 And you in fair Britannia's fairer land.
 Comes freedom, then, from colour ?---Blush with shame !
 And let strong Nature's crimson mark your blame.
 I speak to Britons.—Britons, then behold
 A man by Britons *snar'd*, and *seiz'd*, and *sold* !

* The reader will understand that when this Epilogue was written, the Slaves who occasionally attended their masters to England were not freed from the iron yoke, but were liable to be seized upon by any set of ruffians, and carried off to the West Indies and sold again—Neither were they free till so late as the year 1772, when the twelve Judges came to the decided opinion “ *That as soon as ever any Slave sets his foot upon English territory he became free.* ”

And yet no British statute damns the deed,
Nor do the more than murd'rous villains bleed.

“ O sons of freedom ! equalize your laws,
Be all consistent, plead the Negro's cause ;
That all the nations in your code may see
The British Negro, like the Briton, free.
But, should he supplicate your laws in vain,
To break, for ever, this disgraceful chain,
At least, let gentle usage so abate
The galling terrors of its passing state,
That he may share kind Heav'n's all social plan ;
For, though no Briton, Mungo is---a man.”

VI.

*Serious address to the people of England, occasioned by a just
abhorrence of the Slave Trade.*

COWPER.

“ My ear is pain'd,
My soul is sick with every day's report
Of wrong and outrage with which earth is fill'd.
There is no flesh in man's obdurate heart,
It does not feel for man. The nat'ral bond
Of brotherhood is sever'd as the flax
That falls asunder at the touch of fire.
He finds his fellow guilty of a skin
Not colour'd like his own, and having pow'r
To inforce the wrong, for such a worthy cause
Dooms and devotes him as his lawful prey.
Lands intersected by a narrow frith
Abhor each other. Mountains interpos'd
Make enemies of nations, who had else,
Like kindred drops, been mingled into one.
Thus man devotes his brother, and destroys,
And, worse than all, and most to be deplor'd
As human Nature's broadest, foulest blot---
Chains him, and tasks him, and exacts his sweat
With stripes, that Mercy, with a bleeding heart,
Weeps, when she sees inflicted on a beast,
Then what is man ? And what man, seeing this,

And having human feelings, does not blush
 And hang his head to think himself a man?
 I would not have a slave to till my ground,
 To carry me, to fan me while I sleep,
 And tremble when I wake, for all the wealth
 That sinews bought and sold have ever earn'd.
 No : dear as freedom is,---and in my heart's
 Just estimation priz'd above all price,---
 I had much rather be myself the slave,
 And wear the bonds, than fasten them on him.
 We have no slaves at home---then why abroad?
 And they themselves, once ferried o'er the wave
 That parts us, are emancipate and loos'd.
 Slaves cannot breathe in England ; if their lungs
 Receive our air, that moment they are free;
 They touch our country, and their shackles fall.*
 That's noble, and bespeaks a nation proud
 And jealous of the blessing. Spread it, then,
 And let it circulate through every vein
 Of all your empire---that where Britain's power
 Is felt, mankind may feel her mercy too."

VII.

The Wrongs of Africa.

ROSCOE.

" Offspring of Love divine, Humanity !
 To whom, his eldest born, th' Eternal gave
 Dominion o'er the heart ; and taught to touch
 Its varied stops in sweetest unison ;
 And strike the string that from a kindred breast
 Responsive vibrates ! from the noisy haunts
 Of mercantile confusion, where thy voice
 Is heard not ; from the meretricious glare
 Of crowded theatres, where in thy place
 Sits Sensibility, with wat'ry eye,
 Dropping o'er fancied woes her useless tear ;—

* These lines were written after the great question was decided, "*Whether a slave, by coming into England, became free.*" See note to the preceding epilogue.

And execrate the wrongs, that Afric's sons,
 Come thou, and weep with me substantial ills ;
 Torn from their natal shore, and doom'd to bear
 The yoke of servitude in foreign climes,
 Sustain. Nor vainly let our sorrows flow,
 Nor let the strong emotion rise in vain ;
 But may the kind contagion widely spread,
 Till in its flame the unrelenting heart
 Of avarice melt in softest sympathy—
 And one bright blaze of universal love
 In grateful incense rises up to Heaven !

“ Form'd with the same capacity of pain,
 The same desire of pleasure and of ease,
 Why feels not man for man ! When nature shrinks
 From the slight puncture of an insect's sting,
 Faints, if not screen'd from sultry suns, and pines
 Beneath the hardship of an hour's delay
 Of needful nutriment ;---when Liberty
 Is priz'd so dearly, that the slightest breath,
 That ruffles but her mantle, can awake
 To arms unwarlike nations, and can rouse
 Confed'rate states to vindicate her claims :---
 How shall the suff'rer man his fellow doom
 To ills he mourns or spurns at ; tear with stripes
 His quiv'ring flesh ; with hunger and with thirst
 Waste his emaciate frame ; in ceaseless toils
 Exhaust his vital powers ; and bind his limbs
 In galling chains ! Shall he, whose fragile form
 Demands continual blessings to support
 Its complicated texture, air, and food,
 Raiment, alternate rest, and kindly skies,
 And healthful seasons, dare with impious voice
 To ask those mercies, whilst his selfish aim
 Arrests the general freedom of their course ;
 And, gratified beyond his utmost wish,
 Debars another from the bounteous store.”

VIII.

The Negro's Complaint.

COWPER.

“ Forced from home and all its pleasures,
 Afric's coast I left forlorn,
 To increase a stranger's treasures
 O'er the raging billows borne.
 Men from *England* bought and sold me,
 Paid my price in paltry gold;
 But though their's they have enroll'd me,
Minds are never to be sold.

Still in thought as free as ever,
 What are *England's* rights, I ask,
 Me from my delights to sever,
 Me to torture, me to task?
 Fleecy locks and black complexion
 Cannot forfeit Nature's claim;
 Skins may differ, but affection
 Dwells in white and black the same.

Why did all-creating Nature
 Make the plant for which we toil?
 Sighs must fan it, tears must water,
 Sweat of ours must dress the soil.
 Think ye, masters, iron-hearted!
 Lolling at your jovial boards,
 Think how many backs have smarted.
 For the sweets your cane affords.

Is there, as you sometimes tell us—
 Is there one who reigns on high?
 Has he bid you buy and sell us,
 Speaking from his throne, the sky?
 Ask him, if your knotted scourges,
 Fetters, blood-extorting screws,
 Are the means which duty urges
 Agents of his will to use.

Hark! he answers.—Wild tornadoes,
 Strewing yonder shores with wrecks,

Wasting towns, plantations, meadows,
 Are the voice with which he speaks.
 He, foreseeing what vexation
 Afric's sons would undergo,
 Fix'd their tyrants' habitation
 Where his whirlwind answers—No.

By our blood in Afric wasted,
 Ere our necks received the chain—
 By the mis'ries which we tasted
 Crossing in your barks the main—
 By our sufferings since you brought us
 To the man-degrading mart,
 All sustain'd by patience taught us
 Only by a broken heart.—

Deem our nation brutes no longer,
 Till some reason you shall find
 Worthier of regard, and stronger
 Than the colour of our kind.
 Slaves to gold, whose sordid dealings
 Tarnish all your boasted pow'rs,
 Prove that you have human feelings,
 Ere ye proudly question ours.

IX.

The following lines were originally written with a different view, but which may be justly applied to the sufferings of the West India Slave. Mic. 3, 1-3

“Hear, I pray you, ye Chiefs of Jacob;
 And ye Princes of the house of Israel:
 Is it not yours to know what is right?
 Ye that hate good, and love evil:
 Who tear their skin from off them:
 And their flesh from off their bones:
 Who devour the flesh of my people;
 And flay from off them their skin:
 And their bones they dash in pieces;
 And chop them asunder, as morsels for the pot,
 And as flesh thrown into the midst of the caldron.”

THE NEGRO BOY'S TALE.

BY MRS. OPIE.

Haste, hoist the sails ! fair blows the wind,
 Jamaica, sultry land, adieu !—
 Away, and loitering Anna find !
 I long dear England's shores to view !

The sailors gladly haste on board,
 Soon is Trevannion's voice obey'd,
 And instant at her father's word,
 His menials seek the absent maid,

But where was loitering Anna found ?—
 Mute, list'ning to a Negro's prayer,
 Who knew that sorrow's plaintive sound
 Could always gain her ready ear ;—

Who knew, to soothe the slave's distress
 Was gentle Anna's dearest joy,
 And thence, an earnest suit to press,
 To Anna flew the Negro boy.

'Missa,' poor Zambo cried, 'sweet land
 Dey tell me dat you go to sea,
 Vere, soon as on de shore he stand,
 De helpless Negro slave is free.

'Ah ! dearest missa, you so kind,
 Do take me to dat blessed shore,
 Dat I mine own dear land may find,
 And dose dat love me see once more.

'Oh ! ven no slave, a boat I buy,
 For me, a letel boat vould do,
 And over wave again I fly
 Mine own lov'd negro land to view.

'Oh, I should know it quick like tink,
 No land so fine as dat I see,
 And den perhaps upon the brink
 My moder might be look for me.—

‘ It is long time since last ve meet,
 Ven I vas take by bad vite man,
 And moder cry, and kiss his feet,
 And shrieking after Zambo ran.

‘ O missa ! long, how long me feel
 Upon mine arms her lass embrace !
 Vile in de dark, dark ship I dwell,
 Long burn her tear upon my face.

‘ How glad me vas she did not see
 De heavy chain my body bear ;
 Nor close, how close ve crowded be,—
 Nor feel how bad, how sick de air.

Poor Slaves !—but I had best forget,
 Dey say (but teaze me in deir joy).
 Me grown so big dat ven ve meet
 My moder would not know her boy.

‘ Ah ! sure ’tis false ! But yet if no,
 Ven I again my moder see,
 Such joy I at her sight would show
 Dat she would tink it must be me.

‘ Den, kindest missa, be my friend ;
 Yet dat indeed you long become ;
 But now one greatest favour lend,—
 O find me chance to see my home !

‘ And ven I’m in my moder’s arms,
 And tell de vonders I have know,
 I’ll say, most best of all de charms
 Vas she who feel for Negro’s woe.

‘ And she shall learn for you dat prayer
 Dey teach to me to make me good ;
 Though men who sons from moders tear
 She’ll tink, teach goodness, never could.

‘ Dey say me should to oders do
 Vat I would have dem do to me ;—
 But, if dey preach and practice too,
 A Negro slave me should not be.

‘ Missa, dey say dat our black skin
 Be ugly, ugly to de sight ;
 But surely if dey look vidin,
 Missa, de Negro’s heart be vite.

‘ Yon cocon-nut no smooth as silk,
 But rough and ugly is de rind ;
 Ope it, sweet meat, and sweeter milk,
 Vidin dat ugly coat ve find,

‘ Ah Missa ! smiling in your tear,
 I see you know what I’d impart ;
 De cocoa husk de skin I veear,
 De milk vidin de Zambo’s heart.

‘ Dat heart love you, and dat good land
 Vere every Negro Slave be free,---
 Oh ! if dat England understand
 De Negro wrongs, how wrath she be !

‘ No doubt dat ship she never send,
 Poor harmless Negro Slave to buy,
 Nor would she e’er de wretch befriend
 Dat dare such-cruel bargain try.

‘ O Missa’s God ! dat country bless !’
 (Here Anna’s colour went and came ;
 But saints might share the pure distress,
 For Anna blushed at others’ shame.)

‘ But, Missa, say ; shall I vid you
 To dat sweet England now depart,
 Once more mine own good country view,
 And press my moder on my heart ?’

Then on his knees poor Zambo fell,
 While Anna tried to speak in vain ;
 The expecting boy she could not tell
 He’d ne’er his mother see again.

But, while she stood in mournful thought,
 Nearer and nearer voices came ;
 The servants ‘ loitering Anna’ sought,
 The echoes rang with Anna’s name.

Ah ! then, o'ercome with boding, fear,
 Poor Zambo seized her trembling hand,
 ' Mine only friend,' he cried, ' me fear
 You go, and me not see my land.'

Anna returned the artless grasp,
 ' I cannot grant thy suit,' she cries ;
 But I my father's knees will clasp,
 Nor will I, till he hears me, rise.'

' For, should thine anxious wish prove vain,
 And thou no more thy country see,
 Still, pity's hand might break thy chain,
 And lighter bid thy labours be.

' Here wanton stripes, alas ! are thine,
 And tasks, far, far beyond thy powers ;
 But I'll my father's heart incline
 To bear thee to more friendly shores.

' Come ! to the beach ! for me they wait !'
 Then grasping Zambo's sable hand,
 Swift as the wind, with hope elate,
 The lovely suppliant reached the sand.

But woe betides an ill-timed suit :
 His temper soured by her delay,
 Trevannion bade his child be mute,
 Nor dare such fruitless hopes betray.

' I know,' she cried, ' I cannot free
 The numerous slaves that round me pine ;
 But one poor Negro's friend to be,
 Might (blessed chance !) might now be mine.

But vainly Anna wept and prayed,
 And Zambo knelt upon the shore ;
 Without reply, the pitying maid
 Trevannion to the vessel bore.

Meanwhile poor Zambo's cries to still,
 And his indignant grief to tame,
 Eager to act his brutal will,
 The Negro's scourge-armed ruler came.

The whip he raised—the lash descends---
 And Anna hears the sufferer's groan.
 But while the air with shrieks she rends,
 The signal's given---the ship sails on.

That instant, by despair made bold,
 Zambo one last great effort tried ;
 He burst from his tormentor's hold,---
 He plunged within the foaming tide.

The desperate deed Trevannion views,
 And all his weak resentment flies ;
 ' See, see ! the vessel he pursues !
 Help him, for mercy's sake ! ' he cries.

' Out with the boat ! quick ! throw a rope !
 Wretches, how tardy is your aid !'
 While pale with dread, or flushed with hope
 Anna the awful scene surveyed.

The boat is out,---the rope is cast,---
 And Zambo struggles with the wave;---
 ' Ha ! he the boat approaches fast !
 O father, we his life shall save !'

' But low, my child, and lower yet
 His head appears ;---but sure he sees
 The succour given---and seems to meet
 The opposing waves with greater ease:---

' See, see ! the boat, the rope he nears !
 I see him now his arm extend !
 My Anna, dry those precious tears ;
 My child shall be *one Negro's friend*.'

Ah ! Fate was near, that hope to foil ;—
 To reach the rope poor Zambo tries ;—
 But, ere he grasps it, faint with toil,
 The struggling victim sinks, and dies.

Anna, I mourn thy virtuous woe ;
 I mourn thy father's keen remorse ;
 But, from my eyes no tears would flow
 At sight of Zambo's silent corse ;—

The orphan from his mother torn,
 And pining for his native shore,—
 Poor tortured slave—poor wretch forlorn,
 Can I his early death deplore?

I pity those who live, and groan;
 Columbia countless Zambos sees;
 For swelled with many a wretch's moan
 Is Western India's sultry breeze.

Come, Justice, come! in glory drest,
 O come, the woe-worn negro's friend,—
 The fiend-delighting trade arrest,*
 The negro's chain asunder rend!

* “ It is now about twenty years since the *Slave Trade* was abolished by the Government of this country, but *Slavery* is still perpetuated in our West-India Colonies, and the horrors of the *Slave Trade* are aggravated, rather than mitigated. By making it felony for British subjects to be concerned in that inhuman traffick, England has only transferred her share of it to other countries. She has, indeed, by negotiation and remonstrance, endeavoured to persuade them to follow her example,—but has she succeeded? How should she, while there is so little consistency in her conduct? Who will listen to her pathetic declamations on the injustice and cruelty of the *Slave Trade*, whilst she rivets the chain upon her own slaves, and subjects them to all the injustice and cruelty which she so eloquently deplores when her own interest is no longer at stake? Before we can have any rational hope of prevailing on our guilty neighbours to abandon this atrocious commerce—to relinquish the gain of oppression—the wealth obtained by rapine and violence, by the deep groans, the bitter anguish of our unoffending fellow-creatures, we must purge ourselves from these pollutions: we must break the iron yoke from off the neck of *our own slaves*, and let the wretched captives in our islands go free. Then, and not till then, we shall speak to the surrounding nations with the *all-commanding eloquence of sincerity and truth*; and our persuasions will be backed by the *irresistible argument of consistent example*. But to invite others to be just and merciful, whilst we grasp in our own hands the rod of oppression—to solicit others to relinquish the wages of iniquity, while we are putting them into our own pockets,—what is it but cant and hypocrisy? Do such preachers of justice and mercy ever make converts? On the contrary, do they not render themselves ridiculous and contemptible?

“ The arguments of the English for the abolition of the *Slave Trade* by the French, have no weight on this side the water:—‘It is a monopoly of West India products you are aiming at,’ say they, ‘your islands are stocked with slaves, and you are anxious to prevent us from obtaining the hands needful for the cultivation of ours. The best argument you could hold out to us for declining the trade, would be to take some steps towards the emancipation of your Negroes.’ As it is, the greater our zeal on this subject, the more jealous are they of our motives.—*Notes on a journey through France by Morris Birkbeck.*

THE SLAVE.

WIDE over the tremulous sea,
 The moon spread her mantle of light;
 And the gale, gently dying away,
 Breath'd soft on the bosom of night.
 On the forecastle Maratan stood,
 And pour'd forth his sorrowful tale;
 His tears fell unseen in the flood;
 His sighs passed unheard in the gale.
 "Ah, wretch!" in wild anguish, he cried,
 From country and liberty torn!
 Ah, Maratan, wouldst thou had died,
 Ere o'er the salt waves thou wert borne.
 Thro' the groves of Angola I stray'd,
 Love and hope made my bosom their home;
 There I talk'd with my favourite maid,
 Nor dreamt of the sorrows to come.
 From the thicket the man-hunter sprung,
 My cries echoed loud through the air:
 There were fury and wrath on his tongue;
 He was deaf to the voice of despair.
 Flow ye tears down my cheeks ever flow;
 Still let sleep from my eye-lids depart;
 And still may the arrows of wo,
 Drink deep of the stream of my heart.
 But hark! o'er the silence of night,
 My Adila's accents I hear;
 And mournful beneath the wan light,
 I see her lov'd image appear.
 Slow o'er the smooth ocean she glides,
 As the mist that hangs light on the wave;
 And fondly her partner she chides,
 Who lingers so long from his grave.
 'Oh, Maratan! haste thee,' she cries,
 Here the reign of oppression is o'er:
 The tyrant is robb'd of his prize,
 And Adela sorrows no more.'
 Now sinking amidst the dim ray,
 Her form seems to fade on my view:
 O! stay thee, my Adila, stay!—
 She beckons,—and I must pursue.
 To-morrow the white man, in vain,
 Shall proudly acconut me his slave:
 My shackles I plunge in the main,
 And rush to the realms of the brave!"

THE
UNITED OPINION
OF THE
WISEST AND MOST ENLIGHTENED MEN
OF THE PRESENT AGE,
ON THE SUBJECT OF
NEGRO SLAVERY,
BEING THE SUBSTANCE OF VARIOUS SPEECHES DELIVERED IN
FAVOR OF THE ABOLITION OF THE SLAVE-TRADE
IN BOTH HOUSES OF PARLIAMENT.

THE introduction of this great and important subject relative to the entire abolition of the Slave-trade into Parliament, was committed to Mr. Wilberforce, whose virtues, talent, and worth, highly qualified him for so glorious, important, meritorious, and arduous an undertaking; but when the time appointed to bring forward the resolution, Mr. Wilberforce's health was in such a precarious state, that his physicians dared not allow him to be spoken to upon the subject; but while the committee were at a loss how to act, having no hope of Mr. Wilberforce's recovery for some time, they were relieved from their doubtful situation by a message from Mr. Pitt, who assured them that his heart was with the committee, and that he considered himself pledged to Mr. Wilberforce, that the cause should not sustain any injury from his indisposition, but at the same time observed, that the subject was of great political importance, and it was requisite to proceed in it with

temper and prudence. Accordingly the month of May 1787, was the day fixed upon which this important subject was to be mentioned in the House of Commons for the first time, when accordingly

Mr. PITT rose. He said he intended to move a resolution relative to a subject, which was of more importance than any which had ever been agitated in that House. This honour he should not have had, but for a circumstance, which he could not but deeply regret, the severe indisposition of his friend Mr. Wilberforce, in whose hands, every measure, which belonged to justice, humanity, and the national interest was peculiarly well placed. The subject in question was no less than that of the Slave Trade. It was obvious from the great number of petitions, which had been presented concerning it; how much it had engaged the public attention, and consequently how much it deserved the serious notice of that house, and how much it became their duty to take some measure concerning it. But whatever was done on such a subject, every one would agree, ought to be done with the maturest deliberation. Two opinions had prevailed without doors. It had been pretty generally thought that the African Slave-trade ought to be abolished. There were others, however, who thought it only stood in need of regulations. But all had agreed that it ought not to remain as it stood at present. But that measure, which it might be the most proper to take, could only be discovered by a cool, patient, and diligent examination of the subject in all its circumstances, relations, and consequences.

Mr. FOX began by observing, that he had long taken an interest in this great subject, which he had also minutely examined, and that it was his intention to have brought something forward himself in Parliament respecting it; but when he heard that Mr. Wilberforce had resolved to take it up, he was unaffectedly rejoiced, not only knowing the purity of his principles and character, but because, from a variety of considerations as to the situations in which different men stood in the house, there was something that made him honestly think it was better that the business should be in the hands of that gentleman, than in his own.

As for himself, he had no scruple to declare at the out-set, that the Slave-trade ought not to be regulated, but destroyed. To this opinion his mind was made up; and he was persuaded that, the more the subject was considered, the more his opinion would gain ground; and it would be admitted, that to consider it in any other manner, or on any other principles than those of humanity and justice, would be idle and absurd. If there were any such men, and he did not know but that there were those, who, led away by local and interested considerations, thought the Slave-trade might still continue under certain modifications; these were the dupes of error, and mistook what they thought their interest for what he would undertake to convince them was their loss. Let such men only hear the case further, and they would find the result to be, that a cold-hearted policy was folly, when it opposed the great principles of humanity and justice.

Lord PENRYN rose. He said there were two classes of men, the African Merchants and the Planters, both whose characters had been grossly calumniated. The charges against the Slave-trade were either true or false. If they were true, it ought to be abolished; but if upon inquiry they were found to be without foundation, justice ought to be done to the reputation of those who were concerned in it. He then said a few words, by which he signified, that, after all, it might not be an improper measure to make regulations in the trade.

Mr. BURKE said, the noble lord, who was a man of honor himself, had reasoned from his own conduct, and, being conscious of his own integrity, was naturally led to imagine that other men were equally just and honourable. Undoubtedly the merchants and planters had a right to call for an investigation of their conduct, and their doing so did them great credit. The Slave-trade also ought equally to be inquired into. He thought it ought to be abolished, on principles of humanity and justice. They need not send to the West Indies to know the opinions of the planters on the subject. They were to consider first of all, and abstractedly from all political, personal, and local considerations, that the Slave-trade was directly contrary to the principles of humanity and justice, and to the spirit of the British constitution; and that the state of slavery, which followed

it, however mitigated, was a state so improper, so degrading, and so ruinous to the feelings and capacities of human nature, that it ought not to be suffered to exist. He deprecated delay in this business, as well for the sake of the planters as of the slaves.

Mr. MARTIN desired to say a few words only. He put the case, that, supposing the slaves were treated ever so humanely when they were carried to the West Indies, what compensation could be made them for being torn from their nearest relations, and from every thing that was dear to them in life? He hoped no political advantage, no national expediency, would be allowed to weigh in the scale against the eternal rules of moral rectitude. As for himself, he had no hesitation to declare, in this early stage of the business, that he should think himself a wicked wretch if he did not do every thing in his power to put a stop to the Slave-trade.

Sir WILLIAM DOLBEN said, that he did not then wish to enter into the discussion of the general question of the abolition of the Slave-trade; but he wished to say a few words on what he conceived to be a most crying evil, and which might be immediately remedied, without infringing upon the limits of that question. He did not allude to the sufferings of the poor Africans in their own country, nor afterwards in the West India Islands, but to that intermediate state of ten-fold misery which they underwent in their transportation. When put on board the ships, the poor unhappy wretches were chained to each other, hand and foot, and stowed so close, that they were not allowed above a foot and a half for each individual in breadth. Thus crammed together, like herrings in a barrel, they contracted putrid and fatal disorders; so that they who came to inspect them in a morning, had occasionally to pick dead slaves out of their rows, and to unchain their carcasses from the bodies of their wretched fellow-sufferers, to whom they had been fastened. He wished therefore this grievance to be taken into consideration, independently of the general question; and that some regulations,* such as restraining

* This proposition of Sir William Dolben's was afterwards taken into consideration, and passed the Upper House July 10, 1788, strongly opposed by, and to the great mortification of the Lord Chancellor Thurlow. Thus, says Mr. Clarkson, passed through the Upper House, as through an ordeal, as it were of fire, the first bill that ever put fetters upon that barbarous and destructive Monster, the Slave Trade.

the Captain from taking above a certain number of slaves on board, according to the size of their vessels, and obliging them to let in fresh air, and provide better accommodation for the slaves during their passage, should be adopted.

Mr. HAMILTON deprecated the subdivision of this great and important question, which the House had reserved for another Session. Every endeavour to meddle with one part of it, before the whole of it could be taken into consideration, looked rather as if it came from an enemy than from a friend. He was fearful that such a bill as this would sanction a traffic, which should never be viewed but in a hostile light, or as repugnant to the feelings of our nature, and to the voice of our religion.

Sir JAMES JOHNSTONE, though a planter, professed himself a friend to the abolition of the Slave-trade. He said it was highly necessary that the house should do something respecting it: but whatever was to be done should be done soon, as delay might be productive of bad consequences in the islands.

Mr. L. SMITH stood up a zealous advocate for the abolition of the Slave-trade. He said that even Lord Penryn and Mr. Gascoyne, the members for Liverpool, had admitted the evil of it to a certain extent; for regulations or modifications, in which they seemed to acquiesce, were unnecessary, where abuses did not really exist.

Mr. GRIGBY thought it his duty to declare, that no privy council report, or other mode of examination, could influence him. A traffick in the persons of men was so odious, that it ought every where, as soon as ever it was discovered, to be abolished.

Mr. BASTARD was anxious that the house should proceed to the discussion of the subject in the present session. The numerous petitions of the people ought immediately to be attended to. He reprobated delay on this occasion; and as the Hon. Bart. Sir William Dolben had stated facts which were shocking to humanity, he hoped he would move that a committee might be appointed to inquire into their existence, that a remedy might be applied, if possible, before the sailing of the next ships for Africa.

Mr. WHITBREAD professed himself a strenuous advocate for the total and immediate abolition of the Slave-trade. It was contrary to nature, and to every principle of justice, humanity, and religion.

Mr. PELHAM stated, that he had very maturely considered the subject of the Slave-trade; and had he not known that the business was in the hands of an honourable member (whose absence from the house, and the cause of it, no man lamented more sincerely than he did) he should have ventured to propose something concerning it himself.

Lord BELGRAVE (now Grosvenor) animadverted with great ability upon the cruelties of the trade, which he said had been fully proved at the bar. He took notice of the extraordinary opposition which had been made to the bill then before them, and which he believed every gentleman, who had a proper feeling of humanity, would condemn. If the present mode of carrying on the trade received the countenance of that house, the poor unfortunate African would have occasion doubly to curse his fate. He would not only curse the womb that brought him forth, but the British nation also, whose diabolical avarice had made his cup of misery still more bitter. He hoped that the members for Liverpool would urge no further opposition to the bill, but that they would join with the house in an effort to enlarge the empire of humanity; and that, while they were stretching out the strong arm of justice to punish the degraders of British honour in the East, they would with equal spirit exert their powers to dispense the blessings of their protection to those unhappy Africans, who were to serve them in the West.

Mr. BEAUFOY adverted to the narrow space, which the witnesses had agreed was allowed for the package of a human body, and the ingenious measures which they were obliged to resort to for stowing this living cargo within the limits of the ship. He then went to the trifling mortality said to be experienced in these voyages, upon which subject he spoke in the following words: "Though the witnesses are some of them interested in the trade, and all of them parties against the bill, their confession is, that of the Negroes of the windward coast, who are men of the strongest constitution which Africa affords, no less on an average than five in *each* hundred perish in a voyage,---a voyage, it must be remembered, but of six weeks. In a twelve month, then, what must be the proportion of the dead? No less than forty-three in a hundred, which is seventeen times the usual rate of mortality. But in those vessels which sail to Bonny, Benin, and the Calabars, from whence the greatest

proportion of the slaves are brought, the old being excluded and but few infants admitted, so that those who are shipped are in the firmest period of life, this mortality is increased by a variety of causes, (of which the greater length of the voyage is one) and is said to be twice as large, which supposes that in every hundred the deaths annually amount to no less than eighty-six. Yet, even the former comparatively low mortality, of which the counsel speaks with so much satisfaction, as a proof of the kind and compassionate treatment of the slaves, even this indolent and lethargic destruction gives to the march of death seventeen times its usual speed. It is a destruction, which, if general but for ten years, would depopulate the world, blast the purposes of its creation, and extinguish the human race. "Thus," says Mr. Beaufoy, "I have considered the various objections which have been stated to the bill, and am ashamed to reflect that it could be necessary to speak so long in defence of such a cause: (the purport of Sir William Dolbin's Bill) for what, after all, is asked by the proposed regulations? On the part of the Africans, the whole of their purport is, that they, whom you allow to be robbed of all things but life, may not unnecessarily and wantonly be deprived of life also. To the honour, to the wisdom, to the feelings of the House I now make my appeal, perfectly confident that you will not tolerate, as senators, a traffick, which, as men, you shudder to contemplate, and that you will not take upon yourselves the responsibility of this waste of existence. To the memory of former parliaments the horrors of this traffick will be an eternal reproach; yet former parliaments have not known, as you on the clearest evidence now know, the dreadful nature of this trade. Should you reject this bill, the broad mantle of this one infamy will cover with substantial blackness the radiance of your glory, and change to feelings of abhorrence the present admiration of the world. But pardon the supposition of so impossible an event. I believe that justice and mercy may be considered as the attributes of your character, and that you will not tarnish their lustre on this occasion.

The CHANCELLOR OF THE EXCHEQUER rose next; and after having made some important observations on the evidence, said, that it was a trade, which it was shocking to humanity to hear detailed. If it were to be carried on as

proposed by the petitioners, it would, besides its own intrinsic baseness, be contrary to every humane and Christian principle, and to every sentiment that ought to inspire the breast of man, and would reflect the greatest dishonour on the British senate, and the British nation. He, therefore, hoped that the House being now in possession of such information as never hitherto had been brought before them, would, in some measure, endeavour to extricate themselves from that guilt, and from that remorse, which every one of them ought to feel for having suffered such monstrous cruelties to be practised upon an helpless and unoffending part of the human race.

Mr. WILBERFORCE on introducing this subject of the Slave Trade to the notice of the House, said, that he did not come forward to accuse the West Indian Planter, or any one concerned in the traffick, but if blame attached any where to take shame to himself, in common, indeed, with the whole parliament of Great Britain, who, having suffered it to be carried on under their own authority, were all of them participators in the guilt. They, he said, who defended this trade, were warped and blinded by their own interests, and would not be convinced of the miseries they were daily heaping on their fellow-creatures. By the countenance they gave it, they had reduced the inhabitants of Africa to a worse state than that of the most barbarous nation. They had destroyed what ought to have been the bond of union and safety among them: they had introduced discord and anarchy among them; they had set kings against their subjects, and subjects against each other: they had rendered every private family wretched, they had, in short, given birth to scenes of injustice and misery, not to be found in any other quarter of the globe. He then began by declaring that, when he considered how much discussion the subject, which he was about to explain to the committee, had occasioned, not only in that House but throughout the kingdom, and throughout Europe; and when he considered the extent and importance of it, the variety of interests involved in it, and the consequences which might arise, he owned he had been filled with apprehensions, lest a subject of such magnitude, and a cause of such weight should suffer from the weakness of its advocate, but when he recollected that in the progress of his enquiries he had every where been re-

ceived with candour, that most people gave him credit for the purity of his motives, and that, however many of these might then differ from him, they were all likely to agree in the end, he had dismissed his fears, and marched forward with a firmer step in this cause of humanity, justice, and religion. He then adverted to the various methods used to procure the slaves, and described somewhat of the horrors of the Middle Passage, which we have quoted in page 39, and having thus far advanced in his investigation, he felt, he said, the wickedness of the Slave Trade to be so enormous, so dreadful, and irremediable, that he could stop at no alternative short of its abolition. A trade founded on iniquity, and carried on with such circumstances of horror, must be abolished, let the policy of it be what it might; and he had from this time determined, whatever were the consequences, that he would never rest till he had effected that abolition. His mind had indeed been harassed by the objections of the West India planters, who had asserted that the ruin of their property must be the consequence of such a measure. He could not help, however, distrusting their arguments. He could not believe that the Almighty Being, who had forbidden the practice of rapine and bloodshed, had made rapine and bloodshed necessary to any part of his universe. He felt a confidence in this persuasion, and took the resolution to act upon it. But he would just advert to an argument used against those who complained of cruelty in our islands, which was, that it was the interest of masters to treat their slaves with humanity: but surely it was immediate and present, not future and distant interest, which was the great spring of action in the affairs of mankind. It was ridiculous to say that men would be bound by their interest, when gain or ardent passion urged them. It might as well be asserted that a stone could not be thrown into the air, or a body move from place to place because the principle of gravitation bound them to the surface of the earth. If a planter in the West Indies found himself reduced in his profits, he did not usually dispose of any part of his slaves; and his own gratifications were never given up, so long as there was a possibility of making any retrenchment in the allowance of his slaves.

Mr. BURKE then rose, and in stating his opinion upon the subject said first that the House, the nation, and all Europe were under great obligations to Mr. Wilberforce

for having brought this important subject forward. He had done it in a manner the most masterly, impressive, and eloquent. He had laid down his principles so admirably, and with so much order and force, that his speech had equalled any thing he had ever heard in modern oratory, and perhaps it had not been excelled by any thing to be found in ancient times. As to the Slave-trade itself, there could not be two opinions about it where men were not interested. A trade, begun in savage war, prosecuted with unheard-of barbarity, continued during the transportation with the most loathsome imprisonment, and ending in perpetual exile and slavery, was a trade so horrid in all its circumstances, that it was impossible to produce a single argument in its favour. On the ground of prudence, nothing could be said in defence of it; nor could it be justified by necessity. It was necessity alone, that could justify inhumanity; but no case of necessity could be made out strong enough to justify this monstrous traffick. It was therefore the duty of the House to put an end to it, and this without further delay.

Nothing made a happy slave but a degraded man. In proportion as the mind grows callous to its degradation, and all sense of manly pride is lost, the slave feels comfort. In fact, he is no longer a man. If he were to define a man, he would say with Shakespeare,

“ Man is a being holding large discourse,
Looking before and after.”

But a slave was incapable of looking before and after. He had no motive to do it. He was a mere passive instrument in the hands of others, to be used at their discretion. Though living, he was dead as to all voluntary agency. Though moving amidst the creation with an erect form, and with the shape and semblance of a human being, he was a nullity as a man.

Mr. PITT said, that he had examined the subject, and he averred that it was sophistry, obscurity of ideas, and vagueness of reasoning, which alone could have hitherto prevented all mankind (those immediately interested in the question excepted) from agreeing in one and the same opinion on the subject. Let, says he, it be once entered upon the journals of the House, and it is almost impossible to

fail. He thought it was highly becoming Great Britain to take the lead of other nations in such a measure, and he could not but have confidence that they would be inclined to share the honour with us, or be pleased to follow us in their example.

Mr. FOX said, that such a trade in human sinews was so scandalous, that it ought not openly to be carried on by any government whatever, and much less by that of a Christian country. With regard to the regulation of the Slave-Trade, he knew of no such thing as regulation of robbery and murder. There was no medium. The legislature must either abolish it, or plead guilty of all the wickedness which had been shown to attend it. It was a system of robbery, rapine and murder, and that if any man could avow himself an abettor of this most shameful traffick in human flesh, it could only be either from some hardness of heart, or some difficulty of understanding not to be accounted for. Personal freedom, he said, was the first right of every human being. It was a right of which he who deprived a fellow creature was absolutely criminal in withholding. Nay, he said, that every person who did not mark to all mankind his abhorrence of a practice so savage, so enormous, so repugnant to all laws, human and divine, they would condign their character to eternal infamy. Political freedom is a great thing, but when it came to be compared with personal it sunk into nothing. To carry men, women, and children by force from their native country in order to subject them to the mere will and caprice, the tyranny and oppression of other human beings for their whole natural lives, them and their posterity for ever, was monstrous wickedness!

Mr. WILBERFORCE, after having exposed the abominableness of this system, and described some instances of cruelty, see pp. 54, 110, said that the negroes were creatures like ourselves, and ought to be restored to that level from which they had been so unjustly degraded, If Providence had showered his blessings upon us in unparalleled abundance, we should show ourselves grateful for them by rendering them subservient to the purposes for which they were intended. There would be a day of retribution, wherein we should have to give an account of all those talents, faculties, and opportunities, with which we had been intrusted. Let it not then appear, that our superior power had been

employed to oppress our fellow-creatures, and our superior light to darken the creation of God.

For his own part, he declared that, interested as he might be supposed to be in the final event of the question, he was comparatively indifferent as to the present decision of the House upon it. Whatever they might do, the people of Great Britain, he was confident, would abolish the Slave trade when, as would then soon happen, its injustice and cruelty should be fairly laid before them. It was a nest of serpents, which would never have existed so long, but for the darkness in which they lay hid. The light of day would now be let in on them, and they would vanish from the sight. For himself, he declared he was engaged in a work which he would never abandon. The consciousness of the justice of his cause would carry him forward, though he were alone; but he could not but derive encouragement from considering with whom he was associated. Let us not, he said, despair. It is a blessed cause; and success, ere long, will crown our exertions. Already we have gained one victory. We have obtained for these poor creatures the recognition of their human nature, which, for a while, was most shamefully denied them. This is the first fruits of our efforts. Let us persevere, and our triumph will be complete. Never, never will we desist, till we have wiped away this scandal from the Christian name; till we have released ourselves from the load of guilt under which we at present labour; and till we have extinguished every trace of this bloody traffick, which our posterity, looking back to the history of these enlightened times, will scarcely believe had been suffered to exist so long, a disgrace and a dishonour to our country.

Mr. J. MARTIN said, he had been long aware, how much self-interest could pervert the judgment; but he was not apprized of the full power of it till the Slave-trade became a subject of discussion. He had always conceived that the custom of trafficking in human beings had been incautiously begun, and without any reflection upon it; for he never could believe that any man under the influence of moral principles, could suffer himself knowingly to carry on a trade replete with fraud, cruelty, and destruction; with destruction, indeed, of the worst kind, because it subjected the sufferers to a lingering death. But he found, now, that

even such a trade as this could be sanctioned. It was well observed in the petition from the University of Cambridge against the Slave-trade, "That a firm belief in the Providence of a benevolent Creator assured them that no system, founded on the oppression of one part of mankind, could be beneficial to another." He had to lament that even among those, whose public duty it was to cling to the universal and eternal principles of truth, justice, and humanity, there were found some, who could defend that which was unjust, fraudulent, and cruel. He never expected then to learn that the everlasting laws of righteousness were to give way to imaginary, political, and commercial expediency; and that thousands of our fellow-creatures were to be reduced to wretchedness, that individuals might enjoy opulence, or government a revenue. He hoped that the House for the sake of its own character would explode these doctrines with all the marks of odium they deserved; and that all parties should join in giving a death-blow to this execrable trade. The royal family would, he expected, from their known benevolence, patronize the measure. Of the support of the bishops he could have no doubt; because they were to render Christianity amiable, both by their doctrine and their example. Some of the inferior clergy had already manifested a laudable zeal in behalf of the injured Africans. The University of Cambridge had presented a petition to that house worthy of itself. The sister-university had, by one of her representatives, given sanction to the measure. Dissenters of various denominations, but particularly the Quakers, (who, to their immortal honour had taken the lead in it,) had vied with those of the established church in this amiable contest. The first counties, and some of the largest trading towns in the kingdom had espoused the cause. In short there had never been more unanimity in the country, than in this righteous attempt. With such support, and with so good a cause, it would be impossible to fail. Let but every man stand forth, who had at any time boasted of himself as an Englishman, and success would follow. But if he were to be unhappily mistaken as to the result, we must give up the name of Englishmen. Indeed, if we retained it, we should be the greatest hypocrites in the world; for we boasted of nothing more than of our own liberty; we manifested the warmest in-

dignation at the smallest personal insult; we professed liberal sentiments towards other nations: but to do these things and to continue such a traffick, would be to deserve the hateful character before mentioned. While we could hardly bear the sight of any thing resembling slavery, even as a punishment, among ourselves, how could we consistently entail an eternal slavery upon others? It had been frequently, but most disgracefully said, that "we should not be too eager in setting the example. Let the French begin it." Such a sentiment was a direct libel upon the ancient, noble, and generous character of this nation. We ought, on the other hand, under the blessings we enjoyed, and under the high sense we entertained of our own dignity as a people, to be proudly fearful, lest other nations should anticipate our design, and obtain the palm before us. It became us to lead. And if others should not follow us, it would belong to them to glory in the shame of trampling under foot the laws of reason, humanity, and religion.

Mr. FRANCIS, after complimenting Mr. Wilberforce, stated that personal considerations might appear to incline him to go against the side which he was about to take, namely, that of strenuously supporting his motion. Having himself an interest in the West Indies, he thought that what he should submit to the house, would have the double effect of evidence and argument; and he stated most unequivocally his opinion, that the abolition of the Slave-trade would tend materially to the benefit of the West Indies. Many had affirmed that the Slave-trade was politic and expedient, but it was worthy of remark, that no man had ventured to deny that it was criminal. Criminal, however, he declared it to be in the highest degree; and he believed it was equally impolitic. He dwelt much on the unhappy situation of the Negroes in the West Indies, who were without the protection of government, or of efficient laws, and subject to the mere caprice of men, who were at once the parties, the judges, and the executioners. He then related the notorious fact of the overseer throwing a Negro into a copper of boiling cane-juice. See page 111. The only argument used against such cruelties, was the master's interest in the slave. But he urged the common cruelty to horses, in which their drivers had an equal in-

terest with the drivers of men in the colonies, as a proof that this was no security. He had never heard an instance of a master being punished for the murder of his slave. The propagation of the slaves was so far from being encouraged, that it was purposely checked, because it was thought more profitable and less troublesome to buy a full grown Negro, than to rear a child. He repeated that his interest might have inclined him to the other side of the question; but he did not choose to compromise between his interest and his duty; for, if he abandoned his duty, he should not be happy in this world; nor should he deserve happiness in the next.

Mr. FOX said, they who opposed the measure well knew that the trade could not bear discussion. Let it be discussed; and although there were symptoms of predetermination in some, the abolition of it must be carried. He would not believe that there could be found in the House of Commons men of such hard hearts and inaccessible understandings, as to vote an assent to the continuance of the trade, and then go home to their families satisfied with their vote, after they had been once made acquainted with the subject.

Mr. PITT agreed with Mr. Fox, that from a full discussion of the subject there was every reason to augur, that the abolition would be adopted. Under the imputations, with which this trade was loaded, gentlemen should remember they could not do justice to their own characters, unless they stood up, and gave their reasons for opposing the abolition of it. It was unusual also to force any question of such importance to so hasty a decision. For his own part, it was his duty, from the situation in which he stood, to state fully his own sentiments on the question; and, however exhausted both he and the House might be, he was resolved it should not pass without discussion, as long as he had strength to utter a word upon it. Every principle, that could bind a man of honour and conscience, would impel him to give the most powerful support he could to the motion for the abolition.

Mr. MATTHEW MONTAGU rose, and said a few words in support of the motion; and after condemning the trade in the strongest manner, he declared, that as long as he had life he would use every faculty of his body and mind in endeavouring to promote its abolition.

Mr. Wm. SMITH said, that whatever might have been

advanced, every body must feel, that the Slave-trade could not exist an hour if that excellent maxim, "to do to others as we would wish that others should do to us," had its proper influence on the conduct of men. It had been complained of by those who supported the trade, that they laboured under great disadvantages by being obliged to contend against the most splendid abilities which the House could boast. But he believed they laboured under one which was worse, and for which no talents could compensate; he meant the impossibility of maintaining their ground fairly on any of those principles, which every man within those walls had been accustomed from his infancy, to venerate as sacred; that both he and his friends had to struggle with difficulties far more serious. The West Indian interest, which opposed them, was a collected body; of great power, affluence, connexions, and respectability. Fallacies had been industriously propagated. Of the African Trade it had been said that the exports amounted to a million annually. And that out of nearly three millions of pounds in weight of gunpowder, which had been exported in a year from this country, one half had been sent to Africa alone; for the purposes, doubtless, of maintaining peace, and encouraging civilization among its various tribes! Four or five thousand persons were said also to depend for their bread in manufacturing guns for the African trade; and these, it was pretended, could not make guns of another sort.—But where lay the difficulty?—One of the witnesses had unravelled it. He had seen the Negroes maimed by the bursting of these guns. They killed more from the butt than from the muzzle. Another had stated, that on the sea-coast the natives were afraid to fire a trade-gun. Numberless facts had been related by eye-witnesses, called in support of the abolition, so dreadfully atrocious, that they appeared incredible; and seemed rather, to use the expression of Ossian, like "the histories of the days of other times." These procured for the trade a species of acquittal which it could not have obtained, had the committee been authorised to administer an oath. He apprehended also, in this case, that some other persons would have been rather more guarded in their testimonies. Captain Knox, would not then, perhaps, have told the committee, that six hun-

dred slaves could have comfortable room at night in his vessel of about one hundred and forty tons ; when there could have been no more than five feet six inches in length, and fifteen inches in breadth, to about two thirds of his number. He then related the account which General Tottenham mentioned to have seen in the streets of Bridge-Town, Barbadoes, see page 112, and of the slave captain flogging a child, see page 52. He then concluded by saying that he should vote for the abolition, not only as it would do away all the evils complained of in Africa and the Middle Passage, but as it would be the most effectual means of ameliorating the condition of those unhappy persons, who were still to continue slaves in the British colonies. This gentleman also united with Mr. Montagu, and declared that he would not relinquish but with life his struggles for the abolition of the Slave Trade.

Mr. COURTNEY rose, he said that in justification of the Trade it had been agreed, that it had been sanctioned by twenty-six acts of parliament. He did not doubt but fifty-six might be found, by which parliament had sanctioned witchcraft ; of the evidence of which we had now no belief whatever. It had been said by Mr. Stanley, that the pulpit had been used as an instrument of attack on the Slave-Trade. He was happy to learn it had been so well employed ; and he hoped the bishops would rise up in the house of Lords, with the virtuous indignation which became them, to abolish a traffic so contrary to humanity, justice, and religion.

LORD CARYSFORT rose and said, that the great cause of the abolition had flourished by the manner in which it had been opposed. No one agreement of solid weight had been adduced against it. It had been shown, but never disproved, that the colonial laws were inadequate to the protection of the Slaves ; that the punishment of the latter were most unmerciful ; that they were deprived of the right of self-defence, against any white man ; and, in short, that the system was totally repugnant to the principles of the British constitution.

Mr. PETT rose, and said that from the first hour of his having had the honour to sit in parliament down to the present, among all the questions, whether political or personal, in which it had been his fortune to take a share, there

had never been one in which his heart was so deeply interested as in the present ; both on account of the serious principles it involved, and the consequences connected with it. He would now just touch upon the question of emancipation. A rash emancipation of the slaves would be mischievous. In that unhappy situation, to which our baneful conduct had brought ourselves and them, it would be no justice on either side to give them liberty. They were as yet incapable of it ; but their situation might be gradually amended. They might be relieved from every thing harsh and severe ; raised from their present degraded state ; and put under the protection of the law. He then, after speaking of the Negro population in the West Indies, and shewing how little useful intercourse had been established in Africa while other countries were assisting and enlightening each other, said, that indeed, if the mischiefs were out of the question, the circumstance of the Middle Passage alone would, in his mind, be reason enough for the abolition. Such a scene as that of the slave-ships passing over with their wretched cargoes to the West Indies, if it could be spread before the House, would be sufficient of itself to make them vote in the favour of it ; but when it could be added, that the interest even of the West Indies themselves rested on the accomplishment of this great event, he could not conceive an act of more imperious duty, than that, which was imposed upon the House, of agreeing to the present motion.

Mr. FOX at length rose, he observed that some expressions, which he had used on the preceding day, had been complained of as too harsh and severe. He had since considered them ; but he could not prevail upon himself to retract them, because, if any gentleman, after reading the evidence on the table, and attending to the debate, could avow himself an abettor of this shameful traffic in human flesh, it could only be either from some hardness of heart, or some difficulty of understanding, which he really knew not how to account for. Some had considered this question as a question of political, whereas it was a question of personal freedom. Political freedom was undoubtedly a great blessing ; but, when it came to be compared with personal, it sunk to nothing. To confound the two, shewed therefore to render all arguments on either perplexing and unintelligible. Personal freedom was the first right of every human

being. It was a right, of which he who deprived a fellow-creature was absolutely criminal in so depriving him, and which he who withheld was no less criminal in withholding. He could not therefore retract his words with respect to any, who (whatever respect he might otherwise have for them) should, by their vote of that night, deprive their fellow-creatures of so great a blessing. Nay, he would go further. He would say, that if the House, knowing what the trade was by the evidence, did not by their vote mark to all mankind their abhorrence of a practice so savage, so enormous, so repugnant to all laws human and divine, they would consign their character to eternal infamy. Never did he hear of charges so black and horrible as those contained in the evidence on the table. They unfolded such a scene of cruelty, that if the House, with all their present knowledge of the circumstances, should dare to vote for its continuance, they must have nerves, of which he had no conception. Fathers had sacrificed their sons and daughters, and husbands their wives; but to imitate their characters we ought to have not only nerves as strong as the two Brutuses, but to take care that we had a cause as good; or that we had motives for such a dereliction of our feelings as patriotic as those, which historians had annexed to these when they handed them to the notice of the world. But what was our motive in the case before us? To continue a trade which was a wholesale sacrifice of a whole order and race of our fellow-creatures; which carried them away by force from their native country, in order to subject them to the mere will and caprice, the tyranny and oppression, of other human beings, for their whole natural lives, them and their posterity for ever!! O most monstrous wickedness! O unparalleled barbarity! And, what was more aggravating, this most complicated scene of robbery and murder which mankind had ever witnessed, had been honoured by the name of trade. One argument had been used, which for a subject so grave was the most ridiculous he had ever heard. Mr Alderman Watson had declared the Slave-Trade to be necessary on account of its connexion with our fisheries. But what was this but an acknowledgment of the manner in which these miserable beings were treated? The trade was to be kept up, with all its enormities, in order that there

might be persons to consume the refuse fish from Newfoundland, which was too bad for any body else to eat. Mere gain was not a motive for a great country to rest on, as a justification of any measure. Honour was its superior; and justice was superior to honour. With regard to the immediate emancipation of those in slavery, he coincided with Mr. Wilberforce and Mr. Pitt; and upon this principle, that it might be as dangerous to give freedom at once to a man used to slavery, as, in the case of a man who has never seen daylight, to expose him all at once to the full glare of a meridian sun. With respect to the intellect and sensibility of the Africans, he related the circumstance of the African chief who had been taken captive and sold, see page 58—and then appealed to the House whether it was not a moving a picture of the miserable effects of the Slave-Trade as could well be imagined. There was one way, by which they might judge of it. Let them make the case their own: This was the Christian rule of judging; and having mentioned Christianity, he was sorry to find that any should suppose that it had given countenance to such a system of oppression. So far was this from being the case, that he thought it one of the most splendid triumphs of this religion, that it had caused slavery to be so generally abolished on its appearance in the world. It had done this by teaching us, among other beautiful precepts, that, in the sight of their Maker, all mankind were equal. He would now conclude by declaring, that the whole country, indeed the whole civilized world, must rejoice that such a bill as the present had been moved for, not merely as a matter of humanity, but as an act of justice; for he would put humanity out of the case. Could it be called humanity to forbear committing murder? Exactly upon this ground did the present motion stand; being strictly a question of national justice. He thanked Mr. Wilberforce for having pledged himself so strongly to pursue his object till it was accomplished; and, as for himself, he declared that in whatever situation he might ever be, he would use his warmest efforts for the promotion of this righteous cause.

Mr. STANLEY rose, and declared that when he came into the House, he intended to vote against the abolition; but that the impression made both on his feelings and on his understanding was such that he could not persist in his

resolution. He was now convinced that the entire abolition of the Slave-Trade was called for equally by sound policy and justice. He thought it right and fair to avow manfully this change in his opinion. The abolition, he was sure, could not long fail of being carried. The arguments for it were irresistible.

The honourable Mr. RYDER said, that he came to the House, not exactly in the same circumstances as Mr Stanley, but very undecided on the subject. He was, however, so strongly convinced by the arguments he had heard, that he was become equally earnest for the abolition.

Mr. SMITH (member for Pontefract) said, that he should not trouble the House at so late an hour, further than to enter his protest, in the most solemn manner, against the trade, which he considered as most disgraceful to this country, and contrary to all the principles of justice and religion.

Mr. BURKE highly applauded the confessions of Mr. Stanley and Mr. Ryder. It would be a glorious tale for them to tell their constituents, that it was impossible for them, however prejudiced, if sent to hear discussion in that House, to avoid surrendering up their hearts and judgments at the shrine of reason.

Mr. WILBERFORCE, on the second of April, began by soliciting the candid attention of the West Indians to what he was going to deliver to the House. However others might have censured them indiscriminately, he had always himself made a distinction between them and their system. It was the latter only, which he reprobated. If aristocracy had been thought a worse form of government than monarchy, because the people had many tyrants instead of one, how objectionable must be that form of it, which existed in our colonies! arbitrary power could be bought there by any one, who could buy a slave. The fierceness of it was doubtless restrained by an elevation of mind in many, as arising from a consciousness of superior rank and consequence: but, alas! it was too often exercised there by the base and vulgar. The more liberal too of the planters were not resident upon their estates. Hence a promiscuous censure of them would be unjust, though their system would undoubtedly be odious. But evils were conspicuous every where, in this trade. Never was there indeed a sys-

tem so replete with wickedness and cruelty. To whatever part of it we turned our eyes, whether to Africa, the Middle Passage, or the West Indies, we could find no comfort, no satisfaction, no relief. It was the gracious ordinance of Providence, both in the natural and moral world, that good should often arise out of evil. Hurricanes cleared the air; and the propagation of truth was promoted by persecution. Pride, vanity, and profusion contributed often, in their remoter consequences, to the happiness of mankind. In common, what was in itself evil and vicious, was permitted to carry along with it some circumstances of palliation. The Arab was hospitable, the robber brave. We did not necessarily find cruelty associated with fraud, or meanness with injustice. But here the case was far otherwise. It was the prerogative of this detested traffic to separate from evil its concomitant good, and to reconcile discordant mischiefs. It robbed war of its generosity; it deprived peace of its security; we saw in it the vices of polished society; without its knowledge or its comforts; and the evils of barbarism without its simplicity. No age, no sex, no rank, no condition was exempt from the fatal influence of this wide-wasting calamity. Thus it attained to the fullest measure of pure, unmixed, unsophisticated wickedness; and scorning all competition and comparison, it stood without a rival in the secure, undisputed possession of its detestable pre-eminence.

Mr. HENRY THORNTON, after stating the manner of kidnapping according to Mr. Falconbridge's account, (see page 27) said, that it had been often insinuated that Parliament, by interfering in this trade, departed from its proper functions. No idea could be more absurd; for, was it not its duty to correct abuses?—and what abuses were greater than robbery and murder? He was indeed anxious for the abolition. He desired it, as a commercial man, on account of the commercial character of the country. He desired it for the reputation of Parliament on which so materially depended the preservation of our happy constitution; but most of all he prayed for it for the sake of those eternal principles of justice, which it was the duty of nations, as well as of individuals, to support.

Mr. MONTAGU said, that regulations would not be effectual as they related to the protection of the slaves in the

West Indies. It might, perhaps, be enacted, as Mr. Vaughan had suggested, that their punishments should be moderate ; and that the number of lashes should be limited. But the colonial legislature had already done as much, as the magic of words alone could do, upon this subject ; yet the evidence upon the table clearly proved, that the only protection of slaves was in the clemency of their masters. Any barbarity might be exercised with impunity, provided no white person were to see it, though it happened in the sight of a thousand slaves. Besides by splitting the offence, and inflicting the punishment at intervals, the law could be evaded, although the fact was within the reach of the evidence of a white man. Of this evasion, Captain Cook, of the eighty-ninth regiment, had given a shocking instance : and Chief Justice Ottley had candidly confessed, that “ he could devise no method of bringing a master, so offending, to justice, while the evidence of the slave continued inadmissible.” There was no cure for these evils, but in the abolition of the Slave-Trade. He called upon the planters to concur with his honourable friend, Mr. Wilberforce, in this great measure. He wished them to consider the progress which the opinion of the injustice of this trade was making in the nation at large, as manifested by the petitions ; which had almost obstructed the proceedings of the House by their perpetual introduction. It was impossible for them to stifle this great question. As for himself, he would renew his professions of last year, that he would never cease, but with life, to promote so glorious an end.

Mr. WHITBREAD said, that even if he could conceive that the trade was, as some had asserted it to be, founded on principles of humanity ; that the Africans were rescued from death in their own country ; that, upon being carried to the West Indies, they were put under kind masters ; that their labour there was easy ; that at evening they returned cheerful to their homes ; that in sickness they were attended with care ; and that their old age was rendered comfortable, even then he would vote for the abolition of the Slave-trade ; inasmuch as he was convinced that that which was fundamentally wrong, no practice could justify. No eloquence could persuade him, that the Africans were torn from their country and their dearest connexions, merely that they might lead a happier life ; or that they could be placed under the un-

controlled dominion of others without suffering. Arbitrary power would spoil the hearts of the best. Hence would arise tyranny on the one side, and a sense of injury on the other. Hence the passions would be let loose, and a state of perpetual enmity would follow. He needed only to go to the accounts of those who defended the system of slavery, to shew that it was cruel. He was forcibly struck last year by an expression of an honourable member, an advocate for the trade, who, when he came to speak of the slaves, on selling off the stock of a plantation, said that they fetched less than the common price, because they were damaged.—Damaged!—What! were they goods and chattels? What an idea this was to hold out to our fellow-creatures! We might imagine how slaves were treated, if they could be spoken of in such a manner. Perhaps these unhappy people had lingered out the best part of their lives in the service of their master. Able then to do but little, they were sold for little! and the remaining substance of their sinews was to be pressed out by another, yet more hardened than the former, and who had made a calculation of their vitals accordingly. As another proof, he would mention a passage in a pamphlet, in which the author, describing the happy situation of the slaves, observed, that a good Negro never wanted a character. A bad one could always be detected by his weals and scars. What was this but to say, that there were instruments in use, which left indelible marks behind them; and who would say that these were used justly?

Mr. MILBANK would only just observe, that the policy of the measure of the abolition was as great as its justice was undeniable. Where slavery existed, every thing was out of its natural place. All improvement was at an end. There must also, from the nature of the human heart, be oppression. He warned the planters against the danger of fresh importations, and invited their concurrence in the measure.

Mr. DUNDAS, (now Lord Melville,) said, that the extinction of Slavery might be done by regulations by which we should effect the end much more speedily than had been proposed. By regulations, he meant such as would increase the breed of the Slaves in the West Indies; such as would insure a moral education to their children; and such as

would even in time extinguish hereditary Slavery. The extinction, however, of this was not to be effected by allowing the son of an African Slave to obtain his freedom on the death of his parent. Such a son should be considered as born free. He should then be educated at the expense of the person importing his parents; and, when arrived at such a degree of strength as might qualify him to labour, he should work for a term of years for the payment of the expense of his education and maintenance. It was impossible to emancipate the existing Slaves at once, nor would such an emancipation be of any immediate benefit to themselves. He thought he should not assume too much, when he said, that if both Slavery and the Slave-trade could be abolished with safety to their property; it deeply concerned their interests to do it. Such a measure, also, would only be consistent with the principles of the British constitution. It was surely strange, that we, who were ourselves free, should carry on a Slave-trade with Africa; and that we should never think of introducing cultivation into the West Indies by free labourers.

Mr. ADDINGTON (the Speaker) said he utterly abhorred the Slave-trade. A noble and learned lord, who had now retired from the bench, said, on a certain occasion, that he pitied the loyalty of that man, who imagined that any epithet could aggravate the crime of treason. So he himself knew of no language which could aggravate the crime of the Slave-trade,

Mr. FOX said, that after what had fallen he could remain no longer silent. Was there any thing more absurd than to say that the Slave-trade might be carried on with *moderation*, for if you could not rob or murder a single man with moderation, with what moderation could you pillage and wound a whole nation? In fact, the question of the abolition was simply a question of justice. It was only, whether we should authorize by law, respecting Africa, the commission of crimes, for which in this country, we should forfeit our lives; notwithstanding which it was to be treated, in the opinion of some honourable gentlemen with moderation. One had proposed to abolish the Slave-trade, by bettering the state of the Slaves in the islands, and particularly that of their offspring. His plan with respect to the latter, was not a little curious. They

were to become free, when born ; and then they were to be educated at the expense of those to whom their fathers belonged. But it was clear that they could not be educated for nothing. In order, therefore, to repay this expense, they were to be Slaves for ten or fifteen years. In short, they were to have an education which was to qualify them to become freemen ; and after they had been so educated, they were to become Slaves. But as this free education might possibly unfit them for submitting to slavery ; so, after they had been made to bow under the yoke for ten or fifteen years, they might then, perhaps, be equally unfit to become free ; and therefore might be retained as Slaves for a few years longer, if not for their whole lives. He never heard of a scheme so moderate, and yet so absurd and visionary. As to the mode of obtaining Slaves, it had been suggested as the least disreputable, that they became so in consequence of condemnation as criminals. But he would judge of the probability of this mode by the reasonableness of it. No less than eighty thousand Africans were exported annually by the different nations of Europe from their own country. Was it possible to believe that this number could have been legally convicted of crimes, for which they had justly forfeited their liberty ? The supposition was ridiculous. The truth was, that every enormity was practised to obtain the persons of these unhappy people. He referred those present to the case in the evidence of the African trader, who had kidnapped and sold a girl, and who was afterwards kidnapped and sold himself. He desired them to reason upon the conversation which had taken place between the trader and the captain of the ship on this occasion. He desired them also to reason upon the instance mentioned this evening, which had happened in the river Cameroons, and they would infer all the rapine, all the desolation, and all the bloodshed, which had been placed to the account of this execrable trade. Upon the whole, he would give his opinion of this traffick in a few words. He believed it to be impolitic— he knew it to be inhuman—he was certain it was unjust---he thought it so inhuman and unjust, *that if the colonies could not be cultivated without it, they ought not to be cultivated at all.* It would be much better for us to be without them, than not abolish the Slave-trade. He hoped, therefore, that members would this

night act the part which would do them honour. *He declared, that, whether he should vote in a large minority or a small one, he would never give up the cause.* Whether in the House of Parliament or out of it, in whatever situation he might ever be, *as long as he had a voice to speak, this question should never be at rest.* Believing the trade to be of the nature of crimes and pollutions, which stained the honour of the country, he would never relax his efforts. *It was his duty to prevent man from preying upon man;* and if he and his friends should die before they had attained their glorious object, *he hoped there would never be wanting men alive to their duty, who would continue to labour till the evil should be wholly done away.* If the situation of the Africans was as happy as servitude could make them, he could not consent to the enormous crime of selling man to man; nor permit a practice to continue, which put an entire bar to the civilization of one quarter of the globe. He was sure that the nation would not much longer allow the continuance of enormities which shocked human nature. The West Indians had no right to demand that crimes should be permitted by this country for their advantage; and, if they were wise, they would lend their cordial assistance to such measures as would bring about, in the shortest possible time, the abolition of this execrable trade.

Mr. PITT rejoiced that the debate had taken a turn, which contracted the question into such narrow limits. The matter then in dispute was merely as to the time at which the abolition should take place. He therefore congratulated the House, the country, and the world, that this great point had been gained; that we might now consider this trade as having received its condemnation; that this curse of mankind was seen in its true light; and that the greatest stigma on our national character, which ever yet existed, was about to be removed! Mankind, he trusted, were now likely to be delivered from the greatest practical evil that ever afflicted the human race—from the most severe and extensive calamity recorded in the history of the world. The Assembly of Grenada had themselves stated, “that though the Negroes were allowed the afternoons of only one day in every week, they would do as much work in that afternoon when employed for their own benefit, as in the whole day when employed in their masters’ service.” Now after this

confession, the House might burn all his calculations relative to the Negro population; for, if it had not yet quite reached the desirable state which he had pointed out, this confession had proved that further supplies were not wanted. A Negro, if he worked for himself, could do double work. By an improvement then in the mode of labour, the work in the island could be doubled. If on the ground of a moral evil it was to be abolished at last, why ought it not now? Why was injustice to be suffered to remain for a single hour? He knew of no evil, which ever had existed, nor could he imagine any to exist, worse than the tearing of eighty thousand persons annually from their native land, by a combination of *the most* civilized nations in the most enlightened quarter of the globe; but more especially by that nation, which called herself the most free and the most happy of them all. Already we had suffered one year to pass away: and now when the question was renewed, not only had this wretched argument been revived, but a proposition had been made for the gradual abolition of the trade. He knew, indeed, the difficulty of reforming long established abuses: but in the present case, by proposing some other period than the present, by prescribing some condition, by waiting for some contingency, perhaps till we obtained the general concurrence of Europe, (a concurrence which he believed never yet took place at the commencement of any one improvement in policy or morals) he feared that this most enormous evil would never be redressed. Was it not folly to wait for the stream to run down before we crossed the bed of its channel? Alas! we might wait for ever, the river would still flow on. We should be no nearer the object, which we had in view; so long as the step, which could alone bring us to it, was not taken. How should we hope to obtain forgiveness from heaven, if we refused to use those means, which the mercy of Providence had still reserved to us, for wiping away the guilt and shame with which we were now covered? If we refuse even this degree of compensation, how aggravated would be our guilt. Should we delay then, to repair these incalculable injuries? We ought to count the days, nay the very hours, which intervened to delay the accomplishment of such a work. We were favoured above measure in the gifts of Providence; we were unrivalled in commerce, pre-

eminent in arts, foremost in the pursuits of philosophy and science, and established in all the blessings of civil society : we were in the possession of peace, of liberty, and of happiness ; we were under the guidance of a mild and a beneficent religion ; and we were protected by impartial laws, and the purest administration of justice : we were living under a system of government which our own happy experience led us to pronounce the best and wisest, and which had become the admiration of the world. From all these blessings we must for ever have been excluded, had there been any truth in those principles, which some had not hesitated to lay down as applicable to the case of Africa ; and we should have been at this moment little superior either in morals, knowledge, or refinement, to the rude inhabitants of that continent. If then we felt that this perpetual confinement in the fetters of brutal ignorance would have been the greatest calamity which could have befallen us ; if we viewed with gratitude the contrast between our present and our former situation ; if we shuddered to think of the misery, which would still have overwhelmed us had our country continued to the present times, through some cruel policy, to be the mart for slaves to the more civilized nations of the world ;—God forbid, that we should any longer subject Africa to the same dreadful scourge, and exclude the sight of knowledge from her coasts, which had reached every other quarter of the globe ! He trusted we should no longer continue this commerce ; and that we should no longer consider ourselves conferring too great a boon on the natives of Africa in restoring them to the rank of human beings. He trusted we should not think ourselves too liberal, if, by abolishing the Slave-trade, we gave them the same common chance of civilization with other parts of the world. If we listened to the voice of reason and duty this night, some of us might live to see a reverse of that picture, from which we now turned our eyes with shame. We might live to behold the natives engaged in the calm occupations of industry, and in the pursuit of a just commerce. We might behold the beams of science, and philosophy breaking in upon their land, which at some happy period in still later times might blaze with full lustre, and joining their influence to that of pure religion, might illuminate and invigorate the most distant extremities of that immense continent.

Then might we hope that even Africa (though last of all the quarters of the globe) should enjoy at length, in the evening of her days, those blessings, which had descended so plentifully upon us in a much earlier period of the world. Then also would Europe, participating in her improvement and prosperity, receive an ample recompense for the tardy kindness (if kindness it could be called) of no longer hindering her from extricating herself out of the darkness, which, in other more fortunate regions, had been so much more speedily dispelled

———*Nos primus equis Oriens afflavit anhelis;
Illic sera rubens accendit lumina Vesper.*

Then might be applied to Africa those words, originally used indeed with a different view :

*His demum exactis ———
Devenere locos lætos, et amœna vireta
Fortunatorum nemorum, sedesque beatas ;
Largior hic campos æther et lumine vestit
Purpureo :*

It was in this view—it was as an atonement for our long and cruel injustice towards Africa, that the measure proposed by his honourable friend, Mr. Wilberforce, most forcibly recommended itself to his mind. The great and happy change to be expected in the state of her inhabitants was, of all the various benefits of the abolition, in his estimation the most extensive and important. He should vote against the adjournment ; and he should also oppose every proposition, which tended either to prevent, or even to postpone for an hour, the total abolition of the Slave-trade.

LORD MORNINGTON (now Marquis of Wellesley) congratulated his countrymen, that the Slave-trade had received its death wound. This traffick was founded in injustice ; and between right and wrong there could be no compromise : Africa was not to be sacrificed to the apparent good of the West Indies.

Mr. ROBERT THORNTON would support the motion also, the only choice left him. He dared not accede to a motion by which we were to continue for seven years to imbrue our hands in innocent blood.

Mr. RYDER would not support the trade for one moment, if he could avoid it. He could not hold a balance with gold in one scale, and blood in the other.

Mr. WILLIAM SMITH exposed the wickedness of restricting the trade to certain ages. The original motion, he said, would only operate as a transfer of cruelty from the aged and the guilty to the young and the innocent. He entreated the House to consider, whether, if it related to their own children, any one of them would vote for it.

Mr. WINDHAM had hitherto felt a reluctance to speaking, not from the abstruseness, but from the simplicity, of the subject; but he could not longer be silent, when he observed those arguments of policy creeping again out of their lurking-places, which had fled before eloquence and truth. He hoped the West-Indians would consider the character of the mother-country, and the obligations to national as well as individual justice. He hoped also they would consider the sufferings, which they occasioned both in Africa, in the passage, and in the West Indies. In the passage indeed no one was capable of describing them. The section of the slave-ship, however, made up the deficiency of language, and did away all necessity of argument, on this subject. Disease there had to struggle with the new affliction of chains and punishment. At one view were the irksomeness of a gaol, and the miseries of a hospital; so that the holds of these vessels put him in mind of the regions of the damned. The trade, he said, ought immediately to be abolished. On a comparison of the probable consequences of the abolition of it, he saw on one side only doubtful contingencies, but on the other shame and disgrace.

Sir JAMES JOHNSTONE contended for the immediate abolition of the trade. He had introduced the plough into his own plantation in the West Indies, and he found the land produced more sugar, than when cultivated in the ordinary way by slaves. Even for the sake of the planters, he hoped the abolition would not be long delayed.

Mr. HUBBARD said, that he had voted against the abolition, when the year 1793 was proposed; but he thought that, if it were not to take place till 1795, sufficient time would be allowed the planters. He would support this amendment; and he congratulated the House on the prospect of the final triumph of truth, humanity, and justice.

Sir R. MILBANK contended, that modifications of a system fundamentally wrong, ought not to be tolerated by the legislature of a free nation.

Mr. HOBHOUSE said, that nothing could be so nefarious as this traffic in blood. It was unjust in its principle. It was cruel in its practice. It admitted of no regulation whatever. The abolition of it was called for equally by morality and sound policy.

Mr. CANNING observed, that the abolition could only be accomplished in two ways; either by these assemblies,* or by the Parliament of England. Now the members of the assembly of Jamaica had professed, that they would never abolish the trade. Was it not therefore idle to rely upon them for the accomplishment of it? He then took a very comprehensive view of the arguments, which had been offered in the course of the debate, and was severe upon the planters in the House, who, he said, had brought into familiar use certain expressions, with no other view than to throw a veil over their odious system. Among these was—their right to import labourers. But never was the word “labourers” so prostituted, as when it was used for slaves. Never was the word “right” so prostituted, not even when The Rights of Man were talked of, as when the right to trade in man’s blood was asserted by the members of an enlightened assembly. Never was the right of importing these labourers worse defended than when the antiquity of the Slave-trade, and its foundation on ancient acts of parliament, were brought forward in its support. We had been cautioned not to lay our unhallowed hands on the ancient institution of the Slave-trade; nor to subvert a fabric, raised by the wisdom of our ancestors, and consecrated by a lapse of ages. But on what principles did we usually respect the institutions of antiquity? We respected them when we saw some shadow of departed worth and usefulness; or some memorial of what had been creditable to mankind. But was this the case with the Slave-trade? Had it begun in principles of justice or national honour, which the changes of the world alone had impaired? had it to plead former services and glories in behalf of its present disgrace? In looking at it we saw nothing but crimes and sufferings from the

* Colonial Assemblies.

beginning—nothing but what wounded and convulsed our feelings—nothing but what excited indignation and horror. It had not even to plead what could often be said in favour of the most unjustifiable wars. Though conquest had sometimes originated in ambition, and in the worst of motives, yet the conquerors and the conquered were sometimes blended afterwards into one people; so that a system of common interest arose out of former differences. But where was the analogy of the cases? Was it only at the outset that we could trace violence and injustice on the part of the Slave-trade? Were the oppressors and the oppressed so reconciled, that enmities ultimately ceased?—No. Was it reasonable then to urge a prescriptive right, not to the fruits of an ancient and forgotten evil, but to a series of new violences; to a chain of fresh enormities; to cruelties continually repeated; and of which every instance inflicted a fresh calamity, and constituted a separate and substantial crime?

Dr. HORSLEY (bishop of Rochester) in the House of Lords, arraigned the injustice and impolicy of the trade: injustice, he said, which no considerations of policy could extenuate; impolicy, equal in degree to its injustice. He well knew that the advocates for the Slave-trade had endeavoured to represent the project for abolition as a branch of jacobinism; but they, who supported it, proceeded upon no visionary motives of equality, or of the imprescriptible rights of man. They strenuously upheld the gradations of civil society: but they did indeed affirm that these gradations were, both ways, both as they ascended and as they descended, limited. There was an existence of power, to which no good king would aspire and there was an extreme condition of subjection, to which man could not be degraded without injustice; and this they would maintain was the condition of the African, who was torn away into slavery. He expressed his surprise that such witnesses as those against the bill should have been introduced at all. He affirmed that their oaths were falsified by their own log-books; and that from their own accounts the very healthiest of their vessels were little better than pestilential gaols. He concluded by declaring that, as St. Paul had coupled men-stealers with murderers, he had condemned the Slave-trade in one of its most productive modes, and generally in all its modes:—and here it

was worthy of remark, that the word used by the apostle on this occasion; and which had been translated men-stealers, should have been rendered Slave-traders. It was clear, therefore, that the Slave-Trade, if murder was forbidden, had been literally forbidden also. The learned counsel too had admonished their lordships, to beware how they adopted the visionary projects of fanatics. He did not know in what direction this shaft was shot; *and he cared not*. It did not concern him. With the highest reverence for the religion of the land, with the firmest conviction of its truth, and with the deepest sense of the importance of its doctrines, he was proudly conscious, that the general shape and fashion of his life bore nothing of the stamp of fanaticism. But he begged leave, to his turn, to address a word of serious exhortation in their lordships. He exhorted them to beware, how they were persuaded to bury, under the opprobrious name of fanaticism, the regard which they owed to the great duties of mercy and justice, for the neglect of which (if they should neglect them) they would be answerable at that tribunal, where no prevarication of witnesses could misinform the judge, and where no subtlety of an advocate, miscalling the names of things, putting evil for good and good for evil, could mislead his judgment.

N. B. It is good and well worthy of a bishop to remind the wicked of the awful tribunal before which they must shortly appear. The royal blood of the duke of ——— who presumed to call Mr. Wilberforce by name a fanatic, will be no plea before the bar of Almighty God.

Mr. WILLIAM SMITH complimented Mr. Barham on the change of his sentiments, so honourable to him, inasmuch as he had espoused the cause of humanity against his supposed interest as a planter.

Mr. LEIGH said, that he would not tolerate such a traffick for a moment. All the feelings of nature revolted at it.

Lord DE BLAQUIRE observed, it was the first time the question had been proposed to Irishmen as legislators. He believed that it would be supported by most of them. As to the people of Ireland, he could pledge himself, that they were hostile to this barbarous traffick.

Mr. GRENFELL observed, that he could not give a silent vote, where the character of the country was concerned. When the question of the abolition first came before the public, he was a warm friend to it; and from that day to

this he had cherished the same feelings. He assured Mr. Wilberforce of his constant support.

Sir JOHN NEWPORT stated, that the Irish nation took a virtuous interest in this noble cause. He ridiculed the idea, that the trade and manufactures of the country would suffer by the measure in contemplation; but even if they should suffer he would oppose it. "Fiat justitia, ruat cælum."

The Hon. J. S. COCKS condemned the imprudence of the planters, and declared his abhorrence of the trade which he considered to be a national disgrace.

Mr. HUDDLESTONE, on a serious opposition taking place, this gentlemen could not help lifting his voice against this monstrous traffick in the sinews and blood of man, the toleration of which had so long been the disgrace of the British legislature. He did not charge the enormous guilt resulting from it upon the nation at large; for the nation had washed its hands of it by the numerous petitions it had sent against it; and it had since been a matter of astonishment to all Christendom, how the constitutional guardians of British freedom should have sanctioned elsewhere the greatest system of cruelty and oppression in the world. He said that a curse attended this trade even in the mode of depending it. By a certain fatality, none but the vilest arguments were brought forward, which corrupted the very persons who used them. Every one of these were built on the narrow ground of interest; of pecuniary profit; of sordid gain; in opposition to every higher consideration; to every motive that had reference to humanity, justice, and religion; or to that great principle, which comprehended them all. Place only before the most determined advocate of this odious traffick the exact image of himself in the garb and harness of a Slave, dragged and whipped about like a beast; place this image also before him, and paint it as that of one without a ray of hope to cheer him; and you would extort from him the reluctant confession, that he would not endure for an hour the misery, to which he condemned his fellow man for life. How dared he then to use this selfish plea of interest against the voice or the generous sympathies of his nature? But even upon this narrow ground the advocates for the traffick had been defeated. If the unhallowed argument of expediency was worth any thing when

opposed to moral rectitude, or if it were to supersede the precepts of Christianity, where was a man to stop, or what line was he to draw? For any thing he knew it might be physically true, that human blood was the best manure for the land; but who ought to shed it on that account? True expediency, however, was, where it ever would be found, on the side of that system which was most merciful and just. He asked how it happened that sugar could be imported cheaper from the East Indies than from the West, notwithstanding the vast difference of the length of the voyages, but on account of the impolicy of Slavery, or that it was made in the former case by the industry of free men, and in the latter by the languid drudgery of slaves. The condition of the Negroes in the West Indies had been lately compared with that of the Hindoos. But he would observe that the Hindoo-peasant drank his water from his native well; that, if his meal were scanty, he received it from the hand of her who was most dear to him; that, when he laboured, he laboured for her and his offspring. His daily task being finished, he reposed with his family. No retrospect of the happiness of former days, compared with existing misery, disturbed his slumber, nor horrid dreams occasioned him to wake in agony at the dawn of day. No barbarous sounds of cracking whips reminded him, that with the form and image of a man, his destiny was that of the beast of the field. Let the advocates for the bloody traffick state what they had to set off on their side of the question against the comforts and independence of the man, with whom they compared the slave.

Lord GRENVILLE and Mr. FOX.—On the death of Mr. Pitt, these great men were called to the head of the Executive Government; and during the discussions, to which the Bill for the abolition of the Slave-trade gave birth, they declared in substance, in their respective Houses of Parliament, that they felt the question of the Slave-trade to be one, which involved the dearest interests of humanity, and the most urgent claims of policy, justice, and religion; and that, should they succeed in effecting its abolition, they would regard that success as entailing more true glory on their administration, and more honour and advantage on their country, than any other measure, in which they could be engaged.

Mr. FOX rose. He began by saying that the motion, with which he should conclude, would tend in its consequences to effect a total abolition of the Slave-trade! and he confessed that, since he had sat in that House (a period of between thirty and forty years) if he had done nothing else, but had only been instrumental in carrying through this measure, he should think his life well spent; and should retire quite satisfied, that he had not lived in vain. In adverting to the principle of the trade, he noticed some strong expressions of Mr. Burke concerning it. "To deal in human flesh and blood," said that great man, "or to deal, not in the labour of men, but in men themselves, was to devour the root, instead of enjoying the fruit of human diligence." He combated the argument, that the abolition would ruin the West Indian Islands. In doing this he paid a handsome compliment to the memory of Mr. Pitt, whose speech upon this particular point was, he said, the most powerful and convincing of any he had ever heard. Indeed they, who had not heard it, could have no notion of it. It was a speech, of which, he would say with the Roman author, reciting the words of the Athenian orator, "*Quid esset, si ipsum audivissetis!*" It was a speech no less remarkable for splendid eloquence, than for solid sense and convincing reason; supported by calculations founded on facts, and conclusions drawn from premises, as correctly as if they had been mathematical propositions; all tending to prove that, instead of the West Indian plantations suffering an injury, they would derive a material benefit by the abolition of the Slave-trade. He then called upon the friends of this great man to show their respect for his memory by their votes; and he concluded with moving, "that this House, considering the African Slave Trade to be contrary to the principles of justice, humanity, and policy, will, with all practicable expedition, take effectual measures for the abolition of the said trade, in such a manner, and at such a period, as may be deemed advisable."

Mr. FRANCIS said, the merchants of Liverpool were at liberty to ask for compensation; but he, for one, would never grant it, for the loss of a trade which had been declared to be contrary to humanity and justice.

Lord CASTLEREAGH thought it a proposition, on which no one could entertain a doubt that the Slave-trade was a

great evil in itself; and that it was the duty and policy of Parliament to extirpate it.

Sir S. ROMILLY, the Solicitor-general, said, that the cruelty and injustice of the Slave-trade had been established by evidence beyond a doubt. It had been shown to be carried on by rapine, robbery, and murder, by fomenting and encouraging wars; by false accusations, and imaginary crimes. The unhappy victims were torn away not only in the time of war, but of profound peace. They were then carried across the Atlantic, in a manner too horrible to describe; and afterwards subjected to eternal slavery. In support of the continuance of such a traffick, he knew of nothing but assertions already disproved, and arguments already refuted. Since the year 1796, when it was to cease by a resolution of Parliament, no less than three hundred and sixty thousand Africans had been torn away from their native land. What an accumulation was this to our former guilt!

Lord HENRY PETTY said, that his opinion of the trade was, that it was contrary to justice, humanity and sound policy, all of which he considered to be inseparable. On its commencement in Africa the wickedness began. It produced there fraud and violence, robbery, and murder. It gave birth to false accusations, and a mockery of justice. It was the parent of every crime, which could at once degrade and afflict the human race. After spreading vice and misery all over this continent, it doomed its unhappy victims to hardships and cruelties which were worse than death. The first of these was conspicuous in their transportation. It was found there, that cruelty beget cruelty; that the system, wicked in its beginning, was equally so in its progress; and that it perpetuated its miseries wherever it was carried on. Nor was it baneful only to the objects, but to the promoters of it. It brought in its train the worst of all moral effects, not only as it respected the poor Slaves, when transported to the colonies, but as it respected those who had concerns with them there. The arbitrary power which it conferred afforded men of bad dispositions full scope for the exercise of their passions; and it rendered men, constitutionally of good dispositions, callous to the misery of others. Thus it depraved the nature of all who were connected with it. These considerations had made him a friend to the abolition from the time he was capable of rea-

soning upon it. He then noticed the observations of Sir W. Young, on the words of Sir S. Romilly; and desired him to reserve his indignation for those who were guilty of acts of rapine, robbery, and murder, instead of venting it on those who only did their duty in describing them. Never were accounts more shocking than those lately sent to government from the West Indies. Lord Seaforth and the Attorney-General, could not refrain, in explaining them, from the use of the words murder and torture. And did it become members of that House (in order to accommodate the nerves of the friends of the Slave-trade) to soften down their expressions when they were speaking on that subject; and to desist from calling that murder and torture, for which a governor and the attorney-general of one of the islands could find no better name. After making observations relative to the co-operation of foreign powers in this great work, he hoped that the House would not suffer itself to be drawn either by opposition or by ridicule, to the right or to the left; but that it would advance straight forward to the accomplishment of the most magnanimous act of justice that was ever achieved by any legislature in the world.

Mr. BARHAM considered compensation but reasonable where losses were to accrue from the measure, when it should be put in execution; but he believed that the amount of it would be much less than was apprehended. He considered emancipation, though so many fears had been expressed about it, as forming no objection to the abolition, though he had estates in the West Indies himself, such a measure, if it could be accomplished successfully, would be an honour to the country, and a blessing to the planters; but preparation must be made for it by rendering the slaves fit for freedom, and by creating in them an inclination to free labour.

Sir JOHN NEWPORT said, that the expressions of Sir S. Romilly, which had given such offence, had been used by others; and would be used with propriety, while the trade lasted. Some slave-dealers of Liverpool had lately attempted to prejudice certain merchants of Ireland in their favour. But none of their representations answered; and it was remarkable, that the reply made to them was in these words: "We will have no share in a traffic, consisting in rapine, blood and murder." He then took a survey of a

system of duties progressively increasing, and showed, that it would be utterly inefficient; and that there was no real remedy for the different evils complained of, but in the immediate prohibition of the trade.

Mr. CANNING renewed his profession of friendship to the cause, and said he should have been better pleased with a bill, which would strike at once at the root of this detestable commerce.

Mr. WILLIAM SMITH noticed, in a striking manner, the different inconsistencies in the arguments of those, who contended for the continuance of the trade.

Mr. WINDHAM deprecated not only the Slave-trade, but slavery also. They were essentially connected with each other. They were both evils, and ought both of them to be done away. Indeed, if emancipation would follow the abolition, he should like the latter measure the better. Rapine, robbery, and murder were the true characteristics of this traffic.

HOUSE OF LORDS.

On the 24th June the Lords met to consider of the resolution and address.

LORD GRENVILLE then read the resolution of the Commons. This resolution, he said, stated first, that the Slave-trade was contrary to humanity, justice, and sound policy. That it was contrary to humanity was obvious; for humanity might be said to be sympathy for the distress of others, or a desire to accomplish benevolent ends by good means. But did not the Slave-trade convey ideas the very reverse of this definition?—It deprived men of all those comforts, in which it pleased the Creator to make the happiness of his creatures to consist,—of the blessings of society,—of the charities of the dear relationships of husband, wife, father, son, and kindred,—of the due discharge of the relative duties of these,—and of that freedom, which, in its pure and natural sense, was one of the greatest gifts of God to man. It was impossible to read the evidence, as it related to this trade, without acknowledging the inhumanity of it, and our own disgrace. By what means was it kept up in Africa?

By wars instigated, not by the passions of the natives, but by our avarice. He knew it would be said in reply to this, that the slaves, who were purchased by us, would be put to death, if we were not to buy them. But what should we say, if it should turn out, that we were the causes of those very cruelties, which we affected to prevent? But, if it were not so, ought the first nation in the world to condescend to be the executioner of savages? Another way of keeping up the Slave-trade was by the practice of man-stealing. The evidence was particularly clear upon this head. This practice included violence, and often bloodshed. The inhumanity of it therefore could not be doubted. The unhappy victims, being thus procured, were conveyed, he said, across the Atlantic in a manner which justified the charge of inhumanity again. Indeed the suffering here was so great, that neither the mind could conceive nor the tongue describe it. He had said on a former occasion, that in their transportation there was a greater portion of misery condensed within a smaller space, than had ever existed in the known world. He would repeat his words; for he did not know, how he could express himself better on the subject. And, after all these horrors, what was their destiny? It was such, as justified the charge in the resolution again: for, after having survived the sickness arising from the passage, they were doomed to interminable slavery. We had been, he said, so much accustomed to words, descriptive of the cruelty of this traffic, that we had almost forgotten their meaning. He wished that some person, educated as an Englishman, with suitable powers of eloquence, but now for the first time informed of all the horrors of it, were to address their lordships upon it, and he was sure, that they would instantly determine that it should cease. But the continuance of it had rendered cruelty familiar to us; and the recital of its horrors had been so frequent, that we could now hear them stated without being affected as we ought to be. He intreated their lordships, however, to endeavour to conceive the hard case of the unhappy victims of it; and as he had led them to the last stage of their miserable existence, which was in the colonies, to contemplate it there. They were there under the arbitrary will of a cruel task-master, from morning till night. When they

went to rest, would not their dreams be frightful? When they awoke, would they not awake

——“ Only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes to all; but torture without end
Still urges? ”

They knew no change, except in the humour of their masters, to whom their whole destiny was entrusted. We might perhaps flatter ourselves with saying, that they were subject to the will of Englishmen. But Englishmen were not better than others, when in possession of arbitrary power. The very fairest exercise of it was a never-failing corruptor of the heart. But suppose it was allowed, that self-interest might operate some little against cruelty; yet where was the interest of the overseer or the driver? But he knew it would be said, that the evils complained of in the colonies had been mitigated. There might be instances of this; but they could never be cured, while Slavery existed. Slavery took away more than half of the human character. Hence the practice, where it existed, of rejecting the testimony of the Slave: but, if his testimony was rejected, where could be his redress against his oppressor? Having shown the inhumanity, he would proceed to the second point in the resolution, or the injustice, of the trade. We had two ideas of justice, first as it belonged to society by virtue, of a social compact: and secondly, as it belonged to men, not as citizens of a community, but as beings of one common nature. In a state of nature, man had a right to the fruit of his own labour absolutely to himself; and one of the main purposes, for which he entered into society, was, that he might be better protected in the possession of his rights. In both cases therefore it was manifestly unjust, that a man should be made to labour during the whole of his life, and yet have no benefit from his labour. Hence the Slave-trade and the Colonial slavery were a violation of the very principle, upon which all law for the protection of property was founded. Whatever benefit was derived from that trade to an individual, it was derived from dishonour and dishonesty. He forced from the unhappy victim of it that, which the latter did not wish to give him, and he gave

to the same victim that, which he in vain attempted to show was an equivalent to the thing he took, it being a thing for which there was no equivalent; and which, if he had not obtained by force, he would not have possessed at all. Nor could there be any answer to this reasoning, unless it could be proved, that it had pleased God to give to the inhabitants of Britain a property in the liberty and life of the natives of Africa. But he would go further on this subject. The injustice complained of was not confined to the bare circumstance of robbing them of the right to their own labour. It was conspicuous throughout the system. They, who bought them, became guilty of all the crimes which had been committed in procuring them; and, when they possessed them, of all the crimes which belonged to their inhuman treatment. The injustice in the latter case amounted frequently to murder. For what was it but murder * to pursue a practice, which produced untimely death to thousands of innocent and helpless beings? It was a duty, which their lordships owed to their Creator, if they hoped for mercy, to do away this monstrous oppression. With respect to the impolicy of the trade (the third point in the resolution), he would say at once, that whatever was inhuman and unjust must be impolitic. He had, however, no objection to argue the point upon its own particular merits: and, first, he would observe, that a great man, (Mr. Pitt,) now no more, had exerted his vast powers on many subjects to the admiration of his hearers; but on none more successfully than on the subject of the abolition of the Slave-Trade. He proved, after making an allowance for the price paid for the slaves in the West-Indies, for the loss of them in the seasoning, and for the expense of maintaining them afterwards, and comparing these particulars with the amount in value of their labour there, that the evils endured by the victims of the traffic were no gain to the master, in whose service they took place; besides it is a well-known truth, that the labour of a free-man was cheaper than that of a slave. But it would be endless, he said, to go into all the cases which would manifest the impolicy of this odious traffic. Inhuman as it was, unjust as it was, he believed it to be equally impolitic; and if their lordships should be of this opinion also, he hoped they

* Witness the former part of this work.

would agree to that part of the resolution in which these truths were expressed.

The BISHOP of LONDON (Dr. Porteus) said, the ways in which the Africans were reduced to slavery in their own country, were by wars, many of which were excited for the purpose; by the breaking up of villages; by kidnapping; and by convictions for a violation of their own laws. Of the latter class many were accused falsely, and of crimes which did not exist. With respect to the Christian dispensation, it was a libel to say, that it countenanced such a traffic. It opposed it both in its spirit and in its principle. Nay, it opposed it positively: for it classed men-stealers or Slave-traders, with the lawless and disobedient, the ungodly and sinners, with the unholy and profane, with murderers of fathers, and murderers of mothers, with men-slayers and the most profane criminals on earth. In all these respects it was clear that the Slave-trade was contrary to the principles of humanity, justice, and sound policy.

The LORD CHANCELLOR (Erskine) said that he felt deep contrition for not having before attended the House on this subject, for there were some cruelties in this traffic which the human imagination could not aggravate. He had witnessed such scenes over the whole coast of Africa: and he could say, that, if their lordships could only have a sudden glimpse of them, they would be struck with horror; and would be astonished, that they could ever have been permitted to exist. What then would they say to their continuance year after year, and from age to age? From information, which he could not dispute, he was warranted in saying, that on this continent husbands were fraudulently and forcibly severed from their wives, and parents from their children: and that all the ties of blood and affection were torn up by the roots. He had himself seen the unhappy natives put together in heaps in the hold of a ship, where, with every possible attention to them, their situation must have been intolerable. He had also heard proved, in courts of justice, facts still more dreadful than those which he had seen. One of these he would just mention. (See page 56.) That the trade had long subsisted there was no doubt; but this was no argument for its continuance. Many evils of much longer standing had been done away; and it was always our duty to attempt to remove them. Should we not exult

in the consideration, that we, the inhabitants of a small island at the extremity of the globe, almost at its north-pole, were become the morning-star to enlighten the nations of the earth, and to conduct them out of the shades of darkness into the realms of light; thus exhibiting to an astonished and admiring world the blessings of a free constitution? Let us, then, not allow such a glorious opportunity to escape us. It had been urged that we should suffer by the abolition of the Slave-trade. He believed we should not suffer. He believed that our duty and our interest were inseparable: and he had no difficulty in saying in the face of the world, that his own opinion was, that the interests of a nation would be best preserved by its adherence to the principles of humanity, justice, and religion.

The BISHOP of St. ASAPH, (Dr. Horsley,) said, that allowing the slaves in the West Indies even to be pampered with delicacies, or to be put to rest on a bed of roses, they could not be happy, for—a slave would be still a slave. The question, however, was not concerning the alteration of their condition, but whether we should abolish the practice, by which they were put in that condition? Whether it was humane, just, and politic in us so to place them? This question was easily answered; for he found it difficult to form any one notion of humanity, which did not include a desire of promoting the happiness of others; and he knew of no other justice than that which was founded on the principle of doing to others as we should wish they should do to us. And these principles of humanity and justice were so clear, that he found it difficult to make them clearer. Perhaps no difficulty was greater than that of arguing a self-evident proposition, and such he took to be the character of the proposition, that the Slave-trade was inhuman and unjust.—If the trade then was repugnant, as he maintained it was, to justice and humanity, he did not see how, without aiding and abetting injustice and inhumanity, any man could sanction it.

Lord HOLLAND said, that he was a considerable planter himself, and yet he was a friend to the measure. It had been said that we should do no good by the abolition, because other nations would not concur in it. He did not know what other nations would do; but this he knew, that we ourselves ought not to be unjust because they

should refuse to be honest. He was convinced, that it was both inhuman, unjust and impolitic. This had always been his opinion as an individual, since he was capable of forming one. It was his opinion, then, as a legislator. It was his opinion, then, as a colonial proprietor; and it was his opinion as an Englishman wishing for the prosperity of the British empire. And he wished most heartily for the total abolition of the Slave-trade.

The EARL of SUFFOLK said, that he had such a deep sense of the inhumanity and injustice of the Slave-trade, that, if ever he wished any action of his life to be recorded, it would be that of the vote he should then give in support of the resolution.

EARL STANHOPE said, that he did not understand the practice of complimenting the planters with the lives of men, women, and helpless children by thousands, for the sake of their pecuniary advantage; and they, who adopted it, whatever they might think of the consistency of their own conduct, offered an insult to the sacred names of humanity and justice. It had been asked what would be the practical effect of the abolition of the Slave-trade. He would inform them. It would do away the infamous practices which took place in Africa; it would put an end to the horrors of the passage; it would save many thousands of our fellow-creatures from the miseries of eternal slavery; it would oblige the planters to treat those better who were already in that unnatural state; it would increase the population of our islands; it would give a death-blow to the diabolical calculations, whether it was cheaper to work the negroes to death and recruit the gangs by fresh importations, or to work them moderately and to treat them kindly. He knew of no event, which would be attended with so many blessings.—The legislature held out the idea, not only of the abolition of the Slave-trade, but also of all slavery; but it broke its word. It held forth the rights of man to the whole human race; and then, in practice, it most infamously abandoned every article in these rights; so that it became the scorn of all the enlightened and virtuous part of mankind.

EARL GROSVENOR could not but express the joy he felt at the hope, after all his disappointments, that this wicked trade would be done away, and that another year

should not pass before we extended the justice and humanity of the country to the helpless and unhappy inhabitants of Africa.

LORD ELLENBOROUGH said, that the subject had been frequently brought before him in a way which had enabled him to become acquainted with it; and he was the more anxious on that account to deliver his sentiments upon it as a Peer of Parliament, without reference to any thing he had been called upon to do in the discharge of his professional duty. When he looked at the mode in which this traffic commenced, by the spoliation of the rights of a whole quarter of the globe; by the misery of whole nations of helpless Africans; by tearing them from their homes, their families and their friends; when he saw the unhappy victims carried away by force; thrust into a dungeon in the hold of a ship, in which the interval of their passage from their native to a foreign land, was filled up with misery, under every degree of debasement, and in chains; and when he saw them afterwards consigned to an eternal slavery, he could not but contemplate the whole system with horror. It was inhuman in its beginning, inhuman in its progress, and inhuman to the very end. Nor was it more inhuman than it was unjust. For, on the general principle of natural justice, which was paramount to all ordinances of men, it was quite impossible to defend this traffic. Indeed the inquiry itself would be impious: for it was the common ordinance of God, that that which was inhuman and unjust should never be for the good of man. Its impolicy therefore was included in its injustice and its inhumanity. But it had been said that we should do but little in the cause of humanity by abolishing the Slave-trade, because other nations would continue it. He did not believe they would. He knew that America was about to give it up. He believed the states of Europe would give it up. But, supposing that they were all to continue it, would not our honour be the greater? Would not our virtue be the more signal?—for then

—————“faithful we
Among the faithless found.”—————

to which he would add, that undoubtedly we should diminish the evil, as far as the number of miserable beings was

concerned, which was accustomed to be transported to our own colonies.

EARL SPENCER agreed that the amelioration of the condition of the Slaves was an object which might be effected in the West Indies; but he was certain that the most effectual way of improving it would be by the total and immediate abolition of the Slave-trade, and for that reason he would support the resolution. He was convinced that the trade was what the resolution stated it to be, inhuman, unjust, and impolitic. He wished, therefore, most earnestly indeed for its abolition. As to the mode of effecting it, it should be such as would be attended with the least inconvenience to all parties. At the same time he would not allow small inconveniences to stand in the way of the great claims of humanity, justice and religion.

The DUKE of GLOUCESTER opposed the example of his royal relations on this subject in behalf of an helpless and oppressed people, and whose sentiments delivered on this occasion, says Mr. Clarkson, demand the tribute of respect, and ought not to be forgotten.---“This trade” said he, “is contrary to the principles of the British constitution. It is, besides, a cruel and criminal traffick in the blood of my fellow-creatures. It is a foul stain to the national character. It is an offence to the Almighty. On every ground, therefore, on which a decision can be made; on the ground of policy, of liberty, of humanity, of justice, but, above all, on the ground of religion, I shall vote for its immediate extinction.”

Lord Viscount HOWICK (Now Earl Grey) began an eloquent speech. After he had proceeded in it some way, he begged leave to enter his protest against certain principles of relative justice which had been laid down. “The merchants and planters” said he, “have an undoubted right, in common with other subjects of the realm, to demand justice at our hands. But that which they denominate justice, does not correspond with the legitimate character of that virtue; for they call upon us to violate the rights of others, and to transgress our own moral duties. That which they distinguish as justice, involves in itself the greatest injury to others. It is not in fact—justice, which they demand, but—favour—and favour to themselves at the expense of the most grievous oppression of their fellow creatures.” He after-

wards entered into a refutation of the various objections which had been made to the abolition, in an eloquent and perspicuous manner; and concluded by appealing to the great authorities of Mr. Pitt and Mr. Fox in behalf of the proposed measure. "These precious ornaments" he said, "of their age and country had examined the subject with all the force of their capacious minds. On this question, they had dismissed all animosity---all difference of opinion---and had proceeded in union; and he believed that the best tribute of respect we could shew, or the most splendid monument we could raise to their memories, would be by the adoption of the glorious measure of the abolition of the Slave-trade. "At the division of this meeting" says Mr. Clarkson, "it appeared there were for the question 283, and against it only 16; and, such was the enthusiasm at this time, which although of a moral nature, was so powerful that it seemed even to extend to a conversion of the heart; for several of the old opponents of this righteous cause went away, unable to vote against it; while others of them staid in their places and voted in its favour."

Thus, said Lord Grenville, was completed the most glorious measure that had ever been adopted by any legislative body in the world. And the Bishop of Landaff (Dr. Watson) with equal ardour declared, that this great act of justice would be recorded in heaven.

But to conclude with the speeches in the House, and to pass over unnoticed the incessant labours of the Committee and the friends of the measure, for the abolition of the Slave-trade as transacted out of the House, which included the most enlightened Christians of every denomination, would be ingratitude in the extreme. Of these, which were at length numerous, and most respectable, by whom nothing was left unturned for twenty years, which wisdom, prudence, and discretion could suggest, or expense and labour effect: (to be as brief as possible) we will only say a few words in reference to Mr. Granville Sharpe, Mr. Clarkson, and Dr. Peckard, with the whole of the *Society of Friends*, as a body altogether unanimous in this most righteous cause:—of these, says Mr. Clarkson, "two-thirds of the committee were formed previous to the introduction of the bill for the abolition of the Slave-trade into Parliament, and that nine-tenths of our first

coadjutors were of the Society of Friends :” and so zealous were they upon the point, and for the honour of the religion they professed, that they determined to expel every Slaveholder from their society who would not comply with the measure, while they themselves practically set an example to the whole Christian world, by first setting their own Slaves free : thus doing unto others, the same which in like circumstances they would that men should do unto them. Of Mr. Granville Sharpe, the same respectable gentleman says, we cannot but say a word or two as it respects the novelty and modesty of his character in the honourable office to which he was chosen by the committee. “ The modesty of Mr. Sharpe” says he, “ was such, that, though repeatedly pressed, he would never consent to take the chair, and he generally refrained from coming into the room till after he knew it to be taken. Nor could he be prevailed upon, even after it was resolved that he be appointed chairman to alter his conduct : for though he continued to sign the papers which were handed to him by virtue of holding this office, he never was once seated as the chairman during the twenty years in which he attended the meetings.” Mr. Clarkson further says by way of apology :---“ I thought it not improper to mention this trait in his character. Conscientious that he engaged in the cause of his fellow-creatures solely upon the sense of his duty as a Christian, he seems to have supposed either that he had done nothing extraordinary to merit such a distinction, or to have been fearful lest the acceptance of it should bring a stain upon the motive, on which alone he undertook it.”

Of the two other gentlemen I have taken the liberty to mention, viz. Dr. Peckard and Mr. Clarkson :---the former one of the forerunners and coadjutors in the cause of the abolition of the Slave-trade ; and the latter, both a coadjutor and principal acting member of the committee during the whole twenty years’ struggle. Of these gentlemen, I am led to quote their public sentiments upon the subject of Negro Slavery : those of Dr. Peckard,* in a sermon before the University (of Cambridge,) which, methinks, that coming from the pen of one, who, as a scholar and a divine had attained to such eminence in the University, will add weight to what was afterwards affirmed in parliament, and ought to have

* Master of Magdalen College, Cambridge.

some influence upon the minds of a people enjoying a free constitution. But there is a reason why the sentiments of these strenuous advocates for the abolition of the Slave-trade should be coupled together; which is, that because in the wise dispensations of the Almighty, these were the two principal leaders (or links) of the last division in the chain of that Providence which terminated in the total abolition of the Slave-trade; for that Dr. Peckard, *under God*, was the especial means of giving birth to the indefatigable exertions of Mr. Clarkson, to whom, a tribute of thanks for his unwearied and unceasing perseverance in a struggle of twenty years is due from every well-wisher to the glorious cause.

But as the whole work was of the Lord, so to avoid an illustration of the Providence of God in the calling together these two individuals to the university at the same time, and each in that very particular station, which alone could effect what was afterwards completely accomplished by these means, would be as although one wished to arrogate that praise to man, which belongs to God only. We shall, therefore, by divine assistance, presently endeavour to illustrate this matter: as to the contemplative mind, in proportion, as the finger of God is more clearly seen, so it adds new beauty, and gives fresh lustre to every thing we behold, and to whatever is transacted among the sons of men:—it is the Sun of Righteousness, rising with healing in his wings, reflecting light into the soul, more cheering than the rays of the morning, more refreshing than the mid-day shade: we shall, therefore, for our further consolation and encouragement, shew that the extirpation of the Slave-trade from our colonies, was not a mere casualty, or even the mere result of force of argument, by the alternate triumphs of right and wrong for the long space of twenty years:—we shall shew also, that it was neither a bare fortuitous accident, or the mere effect of chance, which brought these two fore-runners and coadjutors together, each in his respective degree in the university at one time; but that it was the immediate design of Almighty God, that they should be the two first links, or *movers* in the last class of that chain of His Providence, which should terminate in the prohibition of the Slave-Trade.

The British Parliament, as they were not the coadjutors, so the individuals composing it, must not be considered in the

chain of the *forerunners*, but more properly, *the winders up*, of that chain, or as in the figure, a great ring at the end of it. But to digress no more, we propose to transcribe that part of Dr. Peckard's sermon before the university of Cambridge, wherein he reprobates the Slave-trade. "*Now, whether we consider the crime, with respect to the individuals concerned in this most barbarous and cruel traffick, or whether we consider it as patronized and encouraged by the laws of the land, it presents to our view an equal degree of enormity. A crime founded on a dreadful pre-eminence in wickedness—A crime, which being both of individuals and the nation, must sometime draw down upon us the heaviest judgment of Almighty God, who made of one blood all the sons of men, and who gave to all equally a natural right to liberty; and who, ruling all the kingdoms of the earth with equal providential justice, cannot suffer such deliberate, such monstrous iniquity, to pass long unpunished.*"

But in the chain of Divine Providence we find in the History of the Abolition of the Slave-trade, that from the first class of our forerunners and coadjutors to the last (of whom the annexed is a subsequent list) that there was a providential connexion, and an uninterrupted correspondence. For, although the major part of the *leaders* of every class (the generality of the remainder, being followers of these) both in the Christian and Mercantile world, were wholly strangers to each other, previous to their taking into consideration the subject of Negro Slavery, yet this was a subject calculated to call forth the attention of persons the most distant, and those who wrote upon the subject, felt at liberty to correspond with each other as brethren, united by the strictest bonds of love and christian fellowship; these, fired with a holy zeal for the honour of their religion, and zealous for the rights and liberties of their fellow-men, dared to come forth from their private abodes of peace, to face a host of fiends, as powerful as wealth and the honors of this world could make them: but ere they could effect their desired end, a Peckard and a Clarkson must be called into action; each must be assigned his particular part to act; that, the master; this, the scholar; both in a station sufficiently public to draw the attention of the whole world of admirers of literature. Thus Dr. Peckard, after having preached his sermon before the University of Cam-



1st CLASS
of Coadjutors and
Forerunners.

Godwin.
Baxter.
Tyyon
Southern.
Primatt.
Montesquen.
Hutcheson.
Sharpe (Granville.)
Ramsey.

2nd CLASS.
Quakers in Eng.
land.

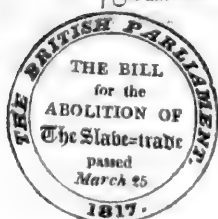
Fox.
Edmandson.
Dellwin.
Harrison.
Hoare.
Knowles.
Lloyd.
Woods.

3rd CLASS.
Quakers in America.

Sutton.
Evans.
Smith.—Carlton.
Trimble.
Scarborough.
Hampton.
Farrington.—Noble.
Daniel.
Gibson.
Statwell.
Parker.
Burling.
Sandiford.
Lay.
Woolman.
Bezenet.
Union of Quakers, with other religious societies.

4th CLASS
Of Coadjutors and Forerunners in the great
cause of the abolition of the Slave-trade.

Dr. Peckard.
Mr. Clarkson.
Bennett Langton.
Dr. Baker.
Lord and Lady Scarsdale.
Dr. Porteus.
Sir Charles and Lady Middleton.
Mrs. Bouverie.
James Phillip.
Richard Phillip.
Joseph Hancock.
Mr. Sheldon.
Sir Herbert Mackwith.
Lord Newhaven.
Lord Balgonie.
Lord Hawke.
Mr. Powys.
Mr. Wilberforce.
Sir R. Hill.
Hon. John Villiers.
Dr. Gregory.
Sir Joshua Reynolds.
Mr. Hawkins Browne.
Mr. Boswell.
John Barton.
Joseph Hooper.
Phil. Sanson.



bridge, is called to the Vice-chancellorship; his prerogative it is, to give out the subject of the Latin dissertations for the annual prize; there are two subjects, one for the senior, the other for the middle bachelors; Mr. Clarkson is this very year qualified to write as a senior bachelor; had he been a middle bachelor, the subject was very foreign to any thing which could have brought about the abolition of the Slave-trade; or had the subject not have been given out in that very year, Mr. C. would not have been entitled to write; but thus an all-wise and gracious providence had fore-ordained it, that these two geniusses should come to their respective offices at this very time. Both are unanimous, and of the same mind: Dr. Peckard is not more ready to give out the subject, than Mr. Clarkson is rejoiced in that it is the very theme he would have chosen, had he his choice, however (according to his own words) "incompetent he seems to feel himself for the work;" but He, who appoints to every man his particular station and duty, hath pre-determined to make his servant fully competent to the task: Mr. Clarkson gains the prize; and He, who whispers into the ear of a Peckard to demand of his senior scholars, not of the junior, "*Anne liceat Invitos in Servitutem dare?*" or is it right to make slaves of others against their will? the same Divine Teacher prepares a Clarkson to give such an answer, as by and by, the whole British Parliament shall approve to the confusion of the enemies of all righteousness, and to the astonishment of an admiring, and covetous world. And, was it not so? Yes! It hath pleased Jehovah through the means of the pious labours, and indefatigable exertions of a few private individuals, to abolish this most iniquitous and abominable of all practices, the Slave-trade.

Having thus endeavoured to shew there was a providential connexion from first to last between these several classes of the forerunners, even from Mr. Granville Sharpe, whom we see in the first class, and who was an active labourer, and chairman of the committee throughout the whole twenty years contest, we would now close this part of our subject with eulogies on Mr. Wilberforces and Mr. Clarkson's reflections, which I shall quote word for word as they are now before me.

But one remark previous to this, Mr. Clarkson says, that though the bill had passed both Houses, there was an awful fear throughout the kingdom, lest it should not receive the royal assent before the ministry was dissolved. This event took place the next day, for on Wednesday the 25th March, 1807, at half past eleven in the morning, his Majesty's message was delivered to the different members of it, that they were then to wait upon him to deliver up the seals of their offices. It then appeared that a commission for the royal assent to this bill, among others, had been obtained. This commission was instantly opened by the Lord Chancellor (Erskine), who was accompanied by the Lords Holland and Auckland; and as the clock struck twelve, just when the sun was in its meridian splendour, to witness this august Act, this establishment of a Magna Charta for Africa in Britain, and to sanction it by its most vivid and glorious beams, it was completed. The ceremony being over, the seals of the respective offices were delivered up; so that the execution of this commission was the last act of the administration of Lord Grenville; an administration, which, on account of its virtuous exertions in behalf of the oppressed African race, will pass to posterity, living through successive generations, in the love and gratitude of the most virtuous of mankind.

Thus ended one of the most glorious contests after a continuance for twenty years, of any ever carried on in any age or country. A contest, not of brutal violence, but of reason. —A contest between those, who felt deeply for the happiness and the honour of their fellow-creatures, and those, who, through vicious custom, and the impulse of avarice, had trampled under foot the sacred rights of their nature, and had even attempted to efface all title to the divine image from their minds.

MR. CLARKSON'S REFLECTIONS.

Of the immense advantages of this contest I know not how to speak. Indeed, the very agitation of the question which it involved, has been highly important. Never was the heart of man so expanded. Never were its generous sympathies so generally and so perseveringly excited. These sympathies, thus called into existence, have been useful in the preservation of a national virtue. For any thing

we know, they may have contributed greatly to form a counteracting balance against the malignant spirit generated by our almost incessant wars during this period, so as to have preserved us from barbarism.

It has been useful also in the discrimination of moral character. In private life it has enabled us to distinguish the virtuous from the more vicious part of the community.* It has shown the general philanthropist. It has unmasked the vicious in spite of his pretensions to virtue. It has afforded us the same knowledge in public life. It has separated the moral statesman from the wicked politician. It has shewn us who, in the legislative and executive offices of our country are fit to save, and who to destroy a nation.

It has furnished us also with important lessons. It has proved what a creature man is! how devoted he is to his own interest! to what a length of atrocity he can go, unless fortified by religious principle. But, as if this part of the prospect would be too afflicting, it has proved to us, on the other hand, what a glorious instrument he may become in the hands of his Maker; and that a little virtue, when properly leavened, is made capable of counteracting the effects of a mass of vice!

With respect to the end obtained by this contest, or the great measure of the abolition of the Slave-trade, as it has now passed, I know not how to appreciate its importance. To our own country, indeed, it is invaluable. We have lived, in consequence of it, to see the day, when it has been recorded as a principle in our legislation, that commerce itself shall have its moral boundaries. We have lived to see the day when we are likely to be delivered from the contagion of the most barbarous opinions. They, who supported this wicked traffick, virtually denied,

* I have had occasion to know many thousand persons in the course of my travels on this subject; and I can truly say, that the part, which these took on this great question, was always a true criterion of their moral character. Some indeed opposed the abolition, who seemed to be so respectable, that it was difficult to account for their conduct; but it invariably turned out in a course of time, either that they had been influenced by interested motives, or that they were not men of steady moral principle. In the year 1792, when the national enthusiasm was so great, the good were as distinguishable from the bad, according to their disposition to this great cause, as if the divine Being had marked them; or, as a friend of mine the other day observed, "as we may suppose, the sheep to be from the goats on the day of judgment."

that man was a moral being. They substituted the law of force for the law of reason. But the great Act now under our consideration, has banished the impious doctrine, and restored the rational creature to his moral rights. Nor is it a matter of less pleasing consideration, that, at this awful crisis, when the constitutions of kingdoms are on the point of dissolution, the stain of the blood of Africa is no longer upon us, or that we have been freed (alas, if it be not too late!) from a load of guilt which has long hung like a mill-stone about our necks, ready to sink us to perdition.

In tracing the measure still further, or as it will affect other lands, we become only the more sensible of its importance: for can we pass over to Africa; can we pass over to the numerous islands, the receptacles of miserable beings from thence, and can we call to mind the scenes of misery, which have been passing in each of these regions of the earth, without acknowledging, that one of the greatest sources of suffering to the human race has, as far as our own power extends, been done away? Can we pass over to these regions again, and contemplate the multitude of crimes, which the agency necessary for keeping up the barbarous system produced, without acknowledging, that a source of the most monstrous, and extensive wickedness has been removed also? But here, indeed, it becomes us peculiarly to rejoice; for though nature shrinks from pain, and compassion is engendered in us when we see it become the portion of others, yet, what is physical suffering, compared with moral guilt? The misery of the oppressed is, in the first place, not contagious like the crime of the oppressor, nor is the mischief which it generates, either so frightful or so pernicious. The body, though under affliction, may retain its shape; and if it even perish, what is the loss of it but of worthless dust? But when the moral springs of the mind are poisoned we lose the most excellent part of the constitution of our nature, and the divine image is no longer perceptible in us. Nor are the two evils of similar duration. By a degree of providence, for which we cannot be too thankful, we are made mortal, hence the torments of the oppressor are but temporary; whereas the immortal part of us, when once corrupted, may carry its pollutions with it into another world.

But independently of the quantity of physical suffering, and the innumerable avenues to vice, in more than a quarter of the globe, which this great measure will cut off, there are yet blessings which we have reason to consider as likely to flow from it. Among these we cannot overlook the great probability, that Africa now freed from the vicious and barbarous effects of this traffick, may be in a better state to comprehend and receive the sublime truths of the Christian religion. Nor can we overlook the probability, that a new system of treatment necessarily springing up in our islands, the same bright sun of consolation may visit her children there. But here a new hope rises to our view. Who knows but that emancipation, like a beautiful plant, may in its due season, rise out of the ashes of the abolition of the Slave-trade, and that, when its own intrinsic value shall be known, the seed of it may be planted in other lands? And looking at the subject in this point of view, we cannot but be struck with the wonderful concurrence of events, as previously necessary for this purpose, namely, that two nations, England and America, the mother and the child, should in the same month of the same year, have abolished this impious traffick; nations, which at this moment have more than a million of subjects within their jurisdiction to partake of the blessings, and one of which, on account of her local situation and increasing power, is likely in time to give, if not law, at least, a tone to the manners and customs of the great continent, on which she is situated.

EULOGY ON MR. WILBERFORCE.

Anti-Slavery Society.

"That this Society are anxious to express their deep sense of the misfortune which they have sustained, in the retirement from public life of their late revered leader, Mr. Wilberforce; and are earnest to discharge, in the most solemn and public manner, the imperative duty of offering the respectful tribute of their warmest and most grateful

acknowledgments to that distinguished advocate of the just claims of humanity, for the invaluable services which he has rendered to the oppressed natives of an entire quarter of the globe. That, in estimating his merit and their own obligations, the society feel it incumbent on them to recollect and to commemorate, that, although eminently endowed with the talents requisite to ensure his own individual advancement, and in circumstances highly favourable to its attainment; yet, with a self-devotion of the most rare and unrivalled description, he deliberately sacrificed the most brilliant prospects of political distinction at the shrine of justice and humanity; and to the opportunity of mixing on equal terms among the statesmen of Europe. He preferred the steady pursuit of extended usefulness, in a path which led, not to the acquisition of wealth or power, but to the alleviation of human misery, and the unwearied promotion of the highest interests of man—and, that while the society recognize with affectionate gratitude, the motives equally pure and generous, which led to so noble a choice; they must also express their admiration of the ardent zeal, the undeviating steadiness, the undaunted courage, and the inflexible perseverance with which he maintained a severe, protracted, and often discouraging contest, at the conclusion of which he attained the never-fading glory of freeing his native land from her foulest stain, “the traffick in man”---and of commencing the warfare against colonial bondage; having thus conferred on Britain an inestimable benefit, and established for himself an irresistible claim to the perpetual esteem and gratitude, not only of his country, but of the whole human kind.

There remains one and only one other topic with which the committee will at present occupy the attention of the meeting. It is, of course, needless to inform them, that Mr. Wilberforce has retired from public life.---But on this day, selected for the promotion of objects to which his powers of mind and body have been for many years devoted---in this place, on the walls of which the music of his tongue still seems to linger---they cannot restrain themselves from pausing, for a moment on his name; and anticipating the decision which will, in future ages, be pronounced on his merits by the historian and the philosopher, by the civilized savage and the liberated slave. To that wise and sober mag-

nanimity, which no object of vulgar ambition could seduce, which no defeats could discourage, which no exertions could weary---to that kindness of heart and gentleness of manner, which disarmed the hatred even of rapacity trembling for its plunder and its power---to that eloquence, so simple, so graceful, so pathetic, and so often victorious in the cause of liberty and mercy---no praise of theirs can give additional celebrity. They are desirous to record not his services, but their gratitude. May the blessings of God, whose debased and violated image he has protected and vindicated, accompany him to his retreat. May his declining years be cheered by the affection and respect of an admiring people! And long---very long, before that melancholy day when his country shall appoint his place among the tombs of her departed statesmen and heroes, and when he himself shall be put in possession of his eternal reward, may he have witnessed the final triumph of the good cause to which his life was consecrated.

LORD CALTHORPE, at the CHURCH MISSIONARY ANNIVERSARY.

Just Eulogy on Mr. Wilberforce.

I cannot refrain from adverting to one sphere of this Society's labours, because I am convinced, that the more it is observed and inquired into the more will it excite our thankfulness and our confidence. I allude to those triumphs of religion which have been already achieved on the western coast of Africa. When we recollect what the cause was which was to be gained but a few years ago for the inhabitants of that vast continent, that the struggle then was not so much to raise them to the possession of the civil privileges which we ourselves enjoy, as to place them on the footing of human beings entitled even to the common rights of our nature; is it not delightful to find, that in so short a time, some of them should have proved their susceptibility of the noblest and highest privileges to which human beings can in this world be ad-

vanced—by pouring forth such prayers as were quoted in the Report of this day, to the Sovereign Lord of heaven and earth, not in the language of slavish fear, but in the spirit of filial confidence and adoption. Indeed, when we compare the change already effected on that spot with its former state, when suffering under the ravages of that dreadful scourge by which it was so long afflicted, we may almost consider the declaration of prophecy accomplished in it, and say of Sierra Leone, “violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation and thy gates praise.” And if to US this spectacle is so cheering, if it suggests to US grounds of assurance and motives for renewed exertion, which we should be almost criminal in overlooking, what peculiar delight must such tidings impart to HIM, whose Christian labours and triumphs occasions like the present so forcibly bring to our recollection and our hearts—who proclaimed in the British parliament the wrongs of Africa, and asked, and was so instrumental in obtaining for her, from this country, beneficence and kindness in place of cruelty and oppression. But on this subject I forbear to enlarge; if for no other reason, yet for this, that the services of that eminent individual are well known by all here to exceed all human panegyric; and I will, therefore only add, that when we compare the present tone of religious feeling in this country with what it was but thirty years ago, when we see what this very institution is become, and what it is accomplishing, and how indefatigably and powerfully his efforts have aided this and every humane and Christian enterprize, I can scarcely regard that beloved friend in any other light than that of a missionary on a mighty scale, specially commissioned to promote, in a degree almost unexampled in any other man—“Glory to God in the highest, peace on earth, and good will toward men.”

OF ENGLAND.

The happiness and advantages of the people, and the light in which she stands, as it respects other nations, particularly the heathen.

A lesson teaching us how to estimate our privileges, and an antidote against the common miseries of human life.

There is no Englishman who has not read, or heard an account of other nations, that can possibly form an adequate idea of the advantages of being an Englishman, and a resident in this happy land of boasted freedom---and consequently, for want of a necessary knowledge of the manners and customs of other nations, these live out their days, either in not enjoying themselves half so much as they might do, or in making themselves tenfold more miserable than they really are.

Let us but compare any class of Englishmen with others of like occupations or circumstances in foreign countries; and with respect to the real enjoyment and advantage of what he possesses, (little or much) there is not a comparison.

The Englishman feels within a consciousness of *liberty* which no man on the old continent is privileged to feel; and he feels an advantage of which no man either in the old world or the new can boast---of living under the jurisdiction of just and wholesome laws, and a protection in them---of the trial by jury---the liberty of the press; and thank Providence, the free and unrestrained use of our tongues; as in answer to a noble earl who had said, "there never was more freedom than there is at present on the continent or in France." Lord Holland said, "he would ask, "where is there any freedom?---Does he call the Chamber of Deputy's freedom?---Can they," said his lordship, "say what I say now?---No they dare not. I do not think the noble lord would, if he had the power, send me to prison or hang me for any expressions I might use; but if he would, he cannot. There is no freedom if a man cannot express his own

sentiments and his own feelings;" and this we see, in an honest way, every Englishman is at liberty to do---and yet how little do we seem to value or lay to heart these advantages.

But I feel myself almost at liberty to say, that in many respects, comparatively speaking, that the English pauper is happy, the beggar rich, and the poor enviable, when compared with the Russian peasant, the lazaroni of Naples, or the French poor. Yes, the condemned thief, transported to slave at Woolwich or Portsmouth, is enviable when compared with the poor inoffensive slave in the West Indies---and here I appeal to any person who has been an eye-witness to the different parties; yes, I do not think I err, when I say, that one is a gentleman when compared with the other.

"ENGLAND," says a French writer, "is truly the queen of isles, the empire and citadel of Neptune; it is at the same time the Peru of Europe, the kingdom of Bacchus, the school of Epicurus, the academy of Venus, the country of Mars, the residence of Minerva, the purgatory of the friends of subjection, and, in one word, the paradise of liberty."---And now let us balance this account by the side of what Mr. Pitt said, to which in gratitude to our divine benefactor, I feel every Englishman might consciously put his signature. "We, then," said this prodigy of human eloquence, "were favoured above measure in the gifts of Providence, we were unrivalled in commerce, pre-eminent in arts, foremost in the pursuits of philosophy and science, and established in all the blessings of civil society; we were in the possession of peace, of liberty, and of happiness; we were under the guidance of a mild and a beneficent religion; and we were protected by impartial laws, and the purest administration of justice; we were living under a system of government which our own happy experience led us to pronounce the best and wisest, and which had become the admiration of the world." How should we not then in the language of another great orator, Mr. Burke, "exult in the consideration, that we, the inhabitants of a small island, at the extremity of the globe, almost at its north pole, are become the morning star to enlighten the nations of the earth, and to conduct them out of the shades of darkness into the realms of light; thus exhibiting to an astonished and an admiring world the blessings of a free constitution; and, under

the high sense we entertain of this our dignity as a people," says the humane Mr. J. Martin, in reference to the abolition of the Slave-trade, "we ought to be proudly fearful lest other nations should anticipate our good designs, and obtain the palm before us. It becomes England," says he "to take the lead."

But in one other particular, the religious advantages of English residents, generally speaking, are unequalled; so that whether Jew, Turk, Infidel, or Heathen, residing here, every man is at liberty to worship God in his own way; but above all, here, the Christian, under his own vine, and under his own fig tree (the banners of liberty) has greater advantages, greater privileges, and more frequent opportunities of enjoying communion with his Maker, than the protestant can boast of in any other country, "none daring to make him afraid."

O highly favoured land, like the Ark of the testimony, in which JEHOVAH treasured up His most sacred Law, in thee hath he deposited both Law and *Gospel*, and made thee His BIBLE REPOSITORY: a light to the world—an island in the midst of the sea, like the sun in the firmament, shedding forth its lustre to surrounding nations! See its Bible and Missionary Societies, shedding forth as the sun beams their effulgent light, and diffusing knowledge to the utmost bounds of the everlasting hills, whither her venturous navigators and indefatigable travellers have explored; for there are our Bibles and Missionaries to be found enlightening the nations and giving the heathen knowledge of his laws; thus like his peculiar people, *our* blessings have prevailed above the blessing of our progenitors, for the crown is set upon the head of her (Britannia) which is separated from the nations, and her people as kings and priests unto God are made to be the dispensers of the greatest of blessings to a ruined world, and to see that day which kings and prophets longed to see, but never saw: and is it not so? what is the protestant Christian when compared with any heathen monarch upon the face of the earth?—for a moment let us behold the Emperor of China prostrate before his Jos or Idol, the Grand Senior at Mahomed's shrine, or the Nabob of the east sacrificing his first born to an *imaginary* deity; or I would say further, the King's of France,

Spain, Portugal, or Italy prostrate before the image of a saint, doing homage to the Pope, or making confession to a priest, and at his command doing penance for sin (which none can forgive but God, and for which no penance can atone but the sufferings of the Son of God) and say then, whether the poorest abject protestant Christian is not an enviable character, when compared with these?

Truly happy then are we, if we know how to use this liberty, and to enjoy these blessings and privileges without abusing them: we, who are favored without exception above any one nation upon earth, yea, than all the nations put together with both temporal and spiritual advantages.—O! how much greater then are our obligations to that great and good Being, who hath thus distinguished us from all the nations, as He did Israel of old, and with *far greater advantages*.—But be it known, there is no room for boasting, for what have we that we have not received? wherefore then, let us not like them (the Jews) be high-minded, *but fear*, lest He who cast them off because of their pride, ingratitude, and hardness of heart, spare not us. Behold the goodness and severity of God, on them which were impenitent, *severity*; but on us, *goodness*, if we continue in his goodness, otherwise we also shall be cut off and become a by-word among the nations.—Well, indeed, may every Englishman say, “who am I, and what is my father’s house,” that such condescending goodness hath descended to me, that I was not born of heathen parents, an Asiatic idolater, an African heathen, a Hottentot, or an American savage, or even that we ourselves as a nation are not a land of darkness as in the days of our ancestors, who in old time, offered human sacrifices, and lived in all manner of superstition: under these considerations then every Englishman is a king and a prince within himself; yes, and as a priest unto God he ought to lend himself an instrument of more or less worth towards promoting the conversion of the world.—The rich, and such as are able, let them give into his treasury—the wise-hearted, their lives and services (as missionaries); and the poor their prayers—these all may justly contribute towards that great work, the *conversion of the world*, and the freedom of mankind from Slavery. It may be little considered, but it is an undeniable fact, that there is an obligation upon every Englishman *for this very end*, which is laid upon no other man; for in pro-

portion as his advantages are greater, as the light of the gospel of the son of God shines throughout this happy land, with continued meridian splendour, so it is only to be deplored that living in a *land of advantages*, an individual should be found so inconsiderate as to live for himself only; that, enjoying all these blessings he should forget or neglect for a moment the vast millions of his fellow-men, who are calling out to him to come or send over and help them; and above all, the poor Negro Slaves, who by cruel and wicked man is debased and lowered beneath the standard of a brute.—Who then is counting himself miserable, and crying out with the patriarch of old, “all these things are against me?” Let him but compare himself with *these*, and seventeen hundred millions of others wholly enveloped in gross darkness and superstition, and so ignorant of the God that made them as to conceive Him to be a stock, a stone, or a block of wood; besides the thousands in savage life wholly destitute of the common comforts of life without any means of subsisting, but by hunting and fishing; and whose greatest attainment of art is to procure the fire, by which to dress the food they have caught: a method of subsisting, so precarious, that whole tribes in these dreary regions have become extinct from starvation—while other nations more refined, as in Europe, are oppressed under tyrannical and cruel governments, so much so, that on some occasions a man is afraid to open his mouth to his neighbour, or to give an answer to a question that may be asked him, lest a depraved villain for the sake of reward, should inform against him as having said something disrespectful of the government or the religion of the state, and thereby throw an innocent victim into a dungeon for life, or first by torture and promise of forgiveness, be made to confess crimes of which he is innocent, and then out of his own mouth condemned to suffer a lingering death under the diabolical acts of the Inquisition.—Here then methinks is an antidote against half the miseries of Englishmen which are but light and imaginary, when compared with * these, wherefore let

* By this, I would not be understood as although I supposed, that because there were others so much worse than ourselves, that this would lessen our troubles, No! but rather as creatures of the same God who made both them and us, and who has an eye to every one of us, that we may see, that however bad our state is, yet we may find cause to be thankful. And as for complaint, let the mouth of every Englishman be stopped, and all the world become guilty before God; for “why should a living man complain, a man for the punishment of his sins?”

them that have food and raiment learn to be content, and let all who live in this happy land free from oppression, with deep humiliation and gratitude, thank God that he is an Englishman, ever praying for the prosperity of the king and the temporal and spiritual welfare of the nation: and as the hammer, the saw, the nail, the chissel are useful in the hand of the artist, so let every one bestir himself as an instrument to the best of his abilities in the hand of God! for what is the chief end of man, and for why alone was man created but to glorify God? And how can we do this in a manner so pleasing in his sight as in lending our aid toward the conversion of the world, and the freedom of our fellow men from a state of vile, abject, and servile slavery.

APPENDIX.

THE following Extracts are quoted in confirmation of existing evils inserted in the former parts of this work, where the cases have not been personally described : for here, as Mr. Pitt said, " we have their own words for it," glaringly and shamelessly advertising to the whole world, their fellow men, under various circumstances, **BRANDED, MARKED, SCARRED, and CHAINED**, to be sold by public auction precisely as strayed cattle, goods, chattels, &c. :---

Supplement to the Jamaica Royal Gazette, from Saturday, June 14, to Saturday, June 21, 1823

For Sale, Darliston Pen, in Westmoreland, with 112 prime **NEGROES**, and 442 **HEAD** of **STOCK**. The Freehold consists of 1218 acres of Land, of which 40 acres are in young coffee, just coming into bearing, 900 acres in grass and provisions, and the remainder in woodland,

Apply to Adams, Robertson, and Co.

A CART.

TAKE NOTICE, that I shall put up to Public Sale, at Harty's Tavern, on Monday, the 23d day of June instant, between the hours of 10 and 12 o'clock in the forenoon, the above mentioned **NEGROES** and a **CART**, levied upon under and by virtue of the foregoing Writs of *Venditioni Exponas*.
Anthony Davis, D. M.

RUNAWAYS.

In Kingston Workhouse, June 19th, 1823.

MARY, a Mulatto Creole woman, five feet and half an inch, marked W. H. and J. P. sideways, with a diamond between the J. P. on the shoulders, to Mr. Wm. Henderson, Logwood Pen, Westmoreland.

March 8.

TOM, a Negro, five feet two inches, marked apparently R. G. on the shoulders, P. Y. B. D. on right, and apparently L. B. on left breast, has decayed teeth, and a sore on the

small of his left leg, and some of his upper teeth are lost : to Ralph Gilroy, Esq. Bewick Plantation, Parish of Port Royal.

BILLY, a stout young Creole Negro Man, five feet three inches and a quarter, marked A. H. on his breasts, and apparently the same mark, with D. I. O. or D. I. C. on his shoulders, has marks of flogging on his back, and some of his teeth are lost ; To Mr. Thomas Cochran, mason, Clarendon.

In St. George's Workhouse, June 10, 1823.

HARRIET, a Creole Negro Girl, four feet three inches, no brand-mark ; has scars on her back and stomach from flogging ; To Harriet Davis, a black woman, residing at Port Maria Bay.

Spanish Town Workhouse, May 30th, 1823.

Escaped from this place, where they were at work, on Monday the 26th inst. **TWO MEN SLAVES**, chained together, viz. **JOHN**, a Mungola, five feet six inches and three quarters, marked apparently **MORGAN**, with another letter not plain before it, on right shoulder, has lost some of his upper front teeth ; and the third, fourth, and fifth toes are much shorter than the rest ; To a Mr. Bornyer, a French Gentleman, Kingston ; and

JAMES HENRY, a Chamba, three feet, three inches and a half high, marked S. on left shoulder, black complexion, his country marks on his cheeks and face, and his upper front teeth are filed, formerly belonged to the estate of Mr. Shaw, Old Harbour, but now to Messrs. Thompson and McKerlie, Manchester. A Pistole Reward will be paid for apprehending and lodging each of the above slaves in any gaol or workhouse in this island, on application to T. Rennells, Sup.

June 3, 1825.

For **SALE**, in the parish of St. Mary, a valuable **GANG of NEGROES**, consisting of about 68 Males and Females.

Will be Sold, at Public Outcry, at Mr. Ergas's Tavern, on Saturday the 12th of June, the Estate of Eliza Haynes, and **FOUR NEGROES**, Ann Hemmers, Celia, Industry, and Jenny.

Apprehended Deserters, June 16, 1825.

MARY, a Creole, four feet ten inches and a quarter high, marked F. B. on shoulder, and has several scars on her back.

JOHN EDWARDS, a Creole, five feet four inches high, marked N. on his breasts and shoulders, has a small blotched mark on left jaw, and marks of flogging on his back.

GRANT, an Eboe, five feet four inches high, yellow complexion, thick lips, marked J. G. on his shoulder, also a cutlass mark, and country marks on face.

Clarendon Workhouse, June 8, 1825.

DIANA, a Creole, four feet ten and a half inches high, far advanced in pregnancy.

Kingston Workhouse, May 28, 1824.

NOTICE IS HEREBY GIVEN, that unless the undermentioned Slave is taken out of this Workhouse, prior to Monday the 26th day of July next, he will on that day be put up to public sale, and sold to the highest bidder at Harty's Tavern, agreeably to the Workhouse law in force, for the payment of his fees.

WILLIAM HALL, a Portuguese African Negro Man, says that he was sold on the coast when a boy, to a Captain Roper, who commanded a ship, called the *Eliza*, with whom he went to England twice, and finally went away from him while there, and came to Jamaica in the ship *Duke*, Captain Smith, as a servant, in lieu of passage money, and has ever since been here. *By order of the Commission.*

Henry Broughton, Superintendent.

"Here we have a Negro man, claimed as a slave by no man, accused of no crime, but who is seized as a runaway, only because he is black, and put in jail, and at last sold for the payment of his fees—where is he now, and what is his condition? He had been twice in England, but going to Jamaica, and living there for some time, he is at length, in that *Christian* land, in that land which boasts its free, its British Constitution, seized, imprisoned and sold, and without a single reason being assigned for it, is doomed to perpetual slavery. What worse could have happened to him at Algiers or Turin."

January, 1826.